

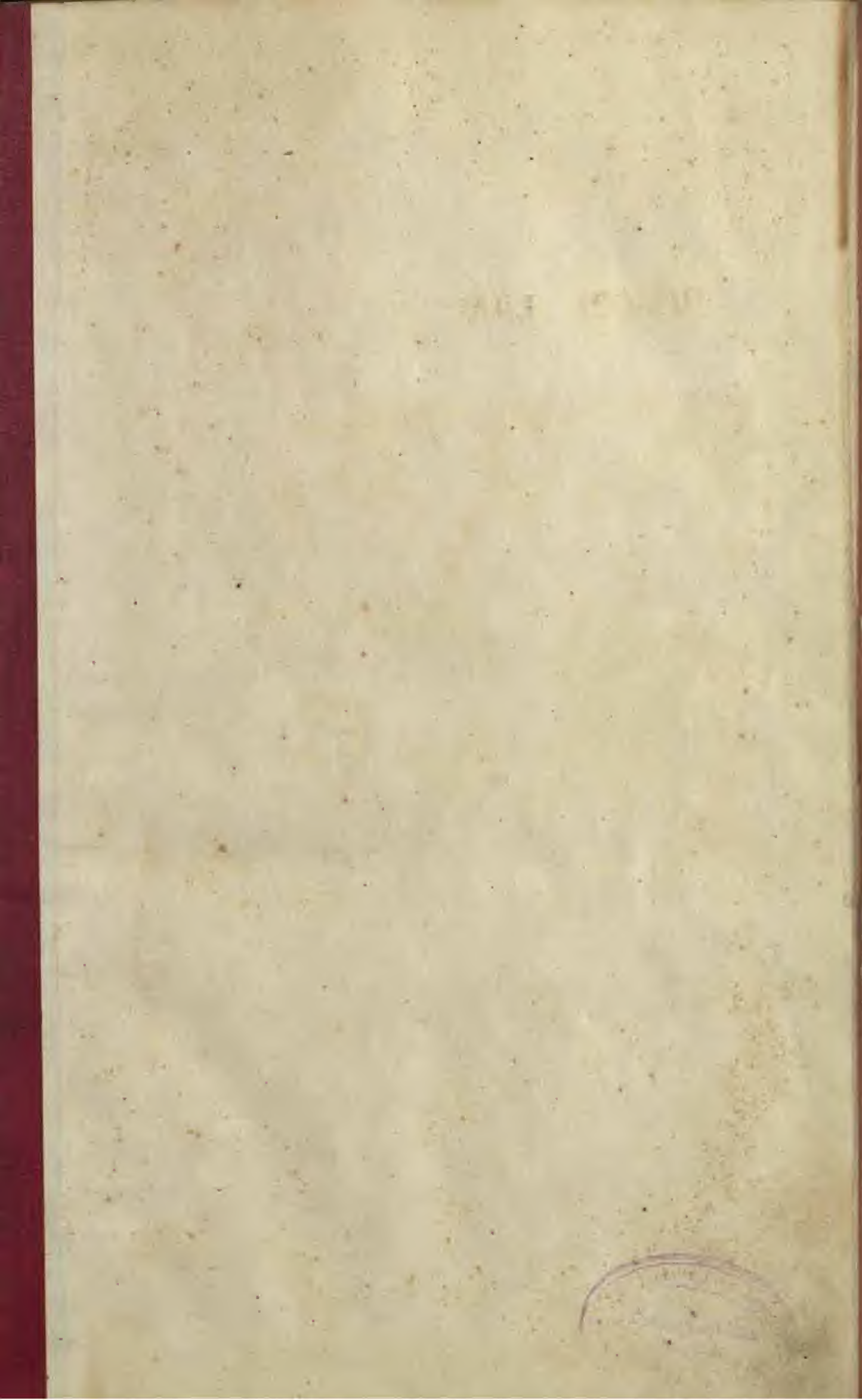
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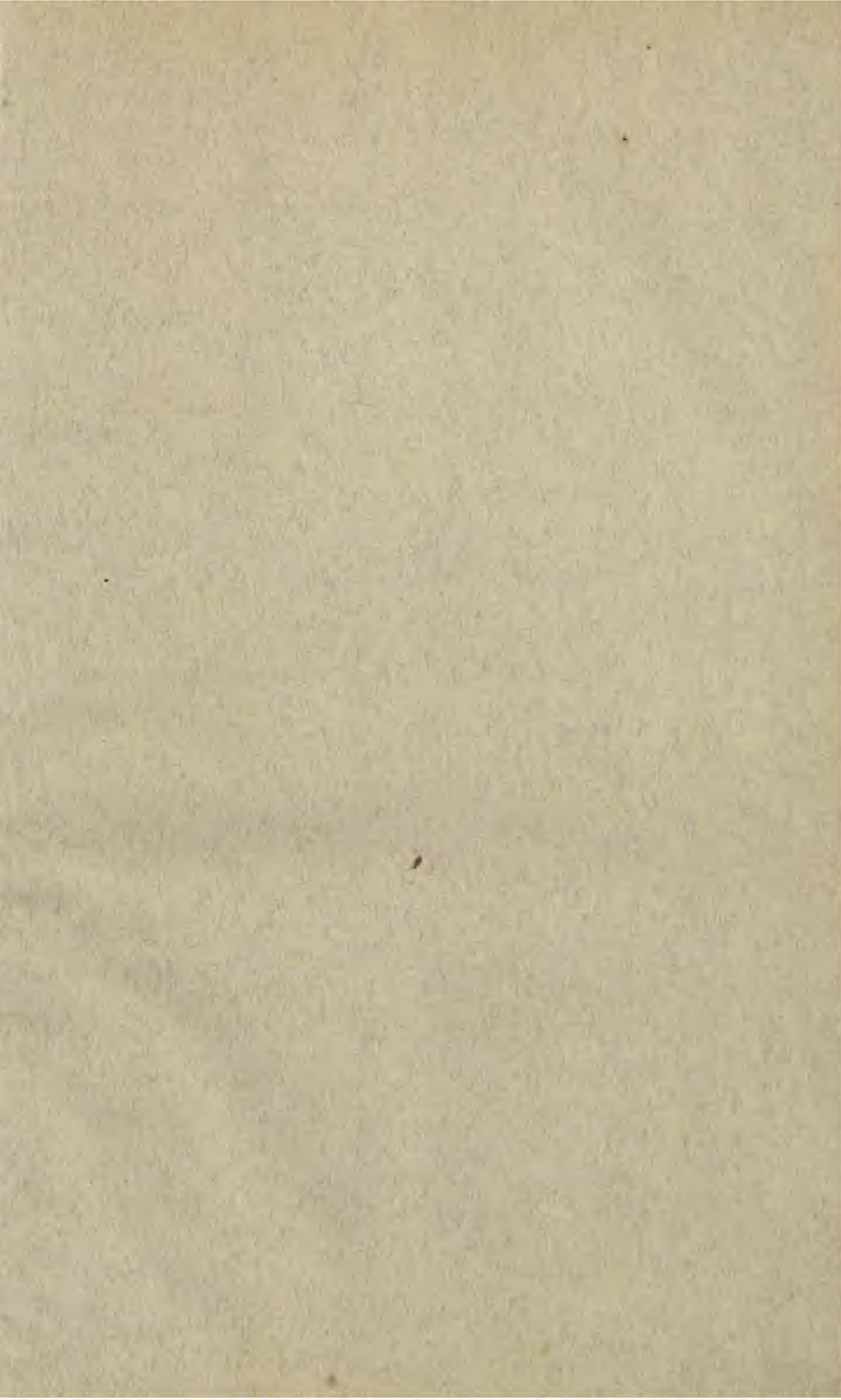
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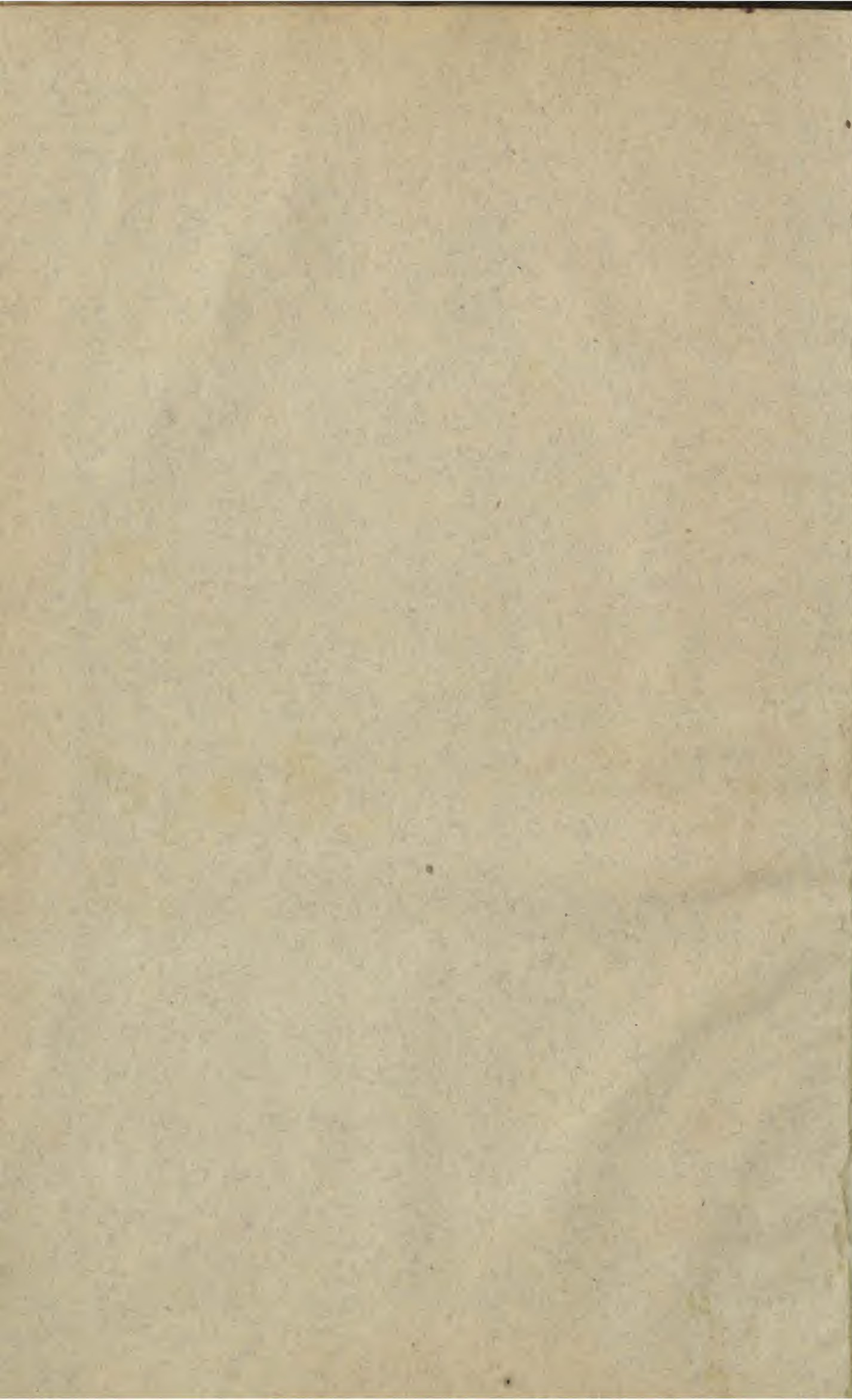
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ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

For the year ending 31st March 1908.

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REPAIRS TO THE SAS BHAI TEMPLE AT GWALIOR.



Before staining.



After staining.

~~D 312~~



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For the year ending 31st March 1908.

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CONTENTS.

PART I.

	PAGE
Office Routine—	
<i>Personnel</i>	1
Work at Head-quarters	1
The Year's work—	
Superintendent's tour	2
Superintendent's diary	2
Assistant Superintendent's tour	3
Assistant Superintendent's diary	3
Photographs taken during 1907-1908	4
Inscriptions copied during 1907-1908	7
List of Drawings made during 1907-1908	9
Conservation—	
Bombay—	
Works carried out during 1907-1908	9
Works proposed for 1908-1909	11
Bijāpur	12
Conservation Notes	13
Estimates	13
Scrub Eradicator	13
Bombay Native States—	
Rewā Kānṭhā, Mahī Kānṭhā, Pālanpūr, Cutch, Sāvantvādī	13
Kāthiāwār	13
Central India—	
Dhār—Māṇḍu	13
Rājputānā—	
Sirohi—Ābū	14
Jaisalmer—Ratansar	14
Bikāner—Hanumāngarh	14
Koṭāh—Koṭāh	14
Jhālāwār—Chandrāvati	14
Mewār—Chitor	14
Hyderābād—(Deccan)—	
Gulburgah	14
Protected Monuments	14
Excavation	20
Original Exploration	20
Epigraphy	20
Numismatics	21
Treasure Trove	21
Museums—	
Bombay	24
Poona	24
Bijāpur	24
Rājkoṭ	24
Bhāvanagar	25
Indore	25
Sānchi	25
Ajmer	25
Compilation of Lists	25
Publications	25
Contravention of Standing Orders	26
Office Library	26
Annual Expenditure	27
Programme of tour for 1908-1909—	
Superintendent's tour	27
Assistant Superintendent's tour	27

PART II.

	PAGE
Staining new work	28
Stone workers at Bijāpur	29
Excavation—	
Nāśik	30
Parjāpur	30
Śivaneri Fort	31
Konnur dolmens	32
Rājputānā (Assistant Superintendent's tour)—	
Jodhpur State—	
Mallānī	34
Sānchor	34
Bhinmāl	36
Bombay—	
Broach	41
Kārvāṇ (Baroda)	41
Jodhpur State—	
Pālī	43
Jodhpur	47
Maṇḍor	47
Aḍābalā, Goḍvād	47
Nāṇā	48
Belār	50
Bhaḍuṇḍ	50
Beḍā	50
Bhātunḍ	51
Hāthunḍī	52
Sevāḍī	53
Bādvā	54
Bālī	54
Sādaḍī	55
Rāppur	57
Ghāṇerāv	59
List of Public Libraries, etc., to which the Reports of the Archæological Survey are supplied	60

GOVERNMENT OF BOMBAY.

GENERAL DEPARTMENT.

ARCHÆOLOGY.

PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

FOR THE YEAR ENDING 31ST MARCH, 1908.

PART I.

I.—OFFICE ROUTINE.

During the year under review the only items of any importance affecting the *personnel* of the office were my absence on three months' privilege leave during the months of June, July and August, when Mr. D. R. Bhāndārkar held charge of the office, and the extension of his services under Government Resolution No. 2131 of the 5th April 1907 for another four years from June 1907. Mr. Bhāndārkar was absent on two months' privilege leave from the 14th October to the 13th December. Our head draftsman, Mr. S. J. Pacheco, has been forced, through prolonged infirmity, to apply for pension on medical certificate, and the next oldest draftsman on the establishment will retire this year. A new draftsman and typist clerk have been taken on. My head clerk, Mr. Nārāyaṇ Mahādeva, receives a well-deserved rise of salary from the beginning of the official year.

2. In October I was obliged to move my office and museum from the bungalow at the Sangam to No. 8, Elphinstone Road, where I have better accommodation without increase of rent. The former bungalow began to fall about our ears, and the landlord would not do the necessary repairs. We shall be right glad to get into the permanent quarters to be provided for us in the block of new Government offices shortly to be built, where we shall not be at the whim and mercy of landlords. Moving fragile museum articles is not conducive to their proper preservation.

3. During the monsoon recess our hands were as full as ever with the usual office work, which every year becomes a little heavier. One of the first things to take in hand, on our return from the field in May, was the preparation of material for the Annual Progress Report, which is not mere clerical work. The results of the past touring season's research had to be studied and collocated. Inscription impressions had to be examined and listed, and our accumulation of exposed photographic plates to be developed and printed.

4. With the beginning of the official year estimates begin to come in for conservation works to be carried out during the year, and for a great deal more beside, which we see no immediate prospect of putting into execution. Articles have to be written for the Survey *Annual*, which is edited by the Director-General. The museum requires some attention—the cataloguing of the collection of coins, labelling of objects, and the making of casts of coins and inscription slabs. There is also the deciphering and labelling of coins

received for examination from Central India and other sources, which is often slow work. This is in addition to the usual office correspondence, which grows steadily from year to year.

II.—THE YEAR'S WORK.

5. The official year being that settled for our Progress Report, the tail end of a touring season's work is always being left over for the following report. Thus, in my last year's report, I was not able to mention my visit to Somanāth-Paṭṭan, which I had arranged for in my programme, published in the previous report, since it was made after the 31st of March. Ahmedābād was visited in connection with the conservation work which is going on there, and with a view to drawing up notes for more. At Ābū the repairs to the famous Dilwārā temples continue satisfactorily. At Surat I was able to examine the great hoard of Nahapāna's coins, sent to the Reverend Mr. Scott for decipherment, and to help him with their illustration in the *Journal* of the Bombay Branch of the Royal Asiatic Society.

6. It will be seen from the following diary of my tours that I did not reach Sind as proposed in my programme for the year, entered in my last year's Progress Report. As Government, in their Resolution No. 6625 of the 7th November last, paragraph 4, laid stress upon the desirability of taking up some excavation work in the Presidency proper, I determined, after an interview with the Secretary in the General Department, to omit Sind again this year in favour of work nearer home. I therefore exploited Nāsik, Salsette and Junnar. In the end of October the Director-General intimated his intention of visiting the Ajantā and Elūrā Caves, and was desirous that I should accompany him. We, therefore, assembled, with Dr. Konow, our Epigraphist, and Professor Macdonell of Oxford, at Jalgaon, when Mr. Marshall was suddenly called away to attend His Excellency the Viceroy in his visit to the Elūrā Caves. We were to have met again in Poona, but this Mr. Marshall was prevented from doing.

7. An estimate for repairs to the old fort and buildings at Rānpur took us to that place, but it was found that the ruins were hardly worth spending money on. Khed-Brahma was visited in order to examine the old temple of Brahmā at that place, one of the very rare shrines to that deity. I have forwarded an illustrated article upon it to the *Annual*. Kapadvanj and Sarnal contain Muhammadan and Hindu monuments respectively, regarding the conservation and repairs to which I had been in correspondence with the Collector of Kairā. At Nāsik and Parjāpur in Salsette I carried out, as already stated, certain excavation which is noticed in Part II of this Report. A trip was made to Gwālior to advise the State Superintending Engineer regarding the repairs being carried on at the old buildings in the fort. A photograph of one of these—the Sās Bāhu—is given in Part II. Though not shewn in the diary below, Bijāpur, where important work is progressing, was not overlooked, my visit to that place having been made after the close of the official year. A visit was made to Bassein Fort, in order to revise, on the spot, the Executive Engineer's estimate for repairs to the old Portuguese ruined churches.

Superintendent's Diary.

1907.

April	1st to 9th ...	(At Head-quarters, Poona.)
	10th ...	Left Poona for Ahmedābād.
	11th to 21st ...	At Ahmedābād.
	22nd ...	Left Ahmedābād for Somanāth-Paṭṭan.
	24th & 25th ...	At Somanāth-Paṭṭan.
	26th ...	Left Somanāth-Paṭṭan for Mount Ābū.
	28th ...	At Mount Ābū.
May	29th ...	Left Mount Ābū for Surat.
	1st ...	Left Surat for Poona.
	2nd to 31st ...	(At Head-quarters, Poona.)
June 1st to August 31st. On three months' privilege leave to Europe.		
September 1st to October 31st ...		
November	1st ...	(At Head-quarters, Poona.)
	1st ...	Left Poona for Jalgaon.

November	3rd	... Left Jalgaon for the Ajanta Caves.
	5th	... Returned to Jalgaon.
	6th	... Left Jalgaon for Poona.
	7th to 24th	... (<i>At Head-quarters, Poona.</i>)
	25th	... Left Poona for Abū Road.
	27th	... At Mount Abū.
	28th	... Left Abū Road for Ahmedābād.
	29th to Dec-	
	ember 2nd	... At Ahmedābād.
December	3rd & 4th	... Visited Rāppur and returned to Ahmedābād.
	5th	... Started for Idar Road.
	7th	... Arrived at Khed-Brahma.
	8th & 9th	... Halted at Khed-Brahma.
	10th to 11th	... Returned to Ahmedābād.
	13th	... Left Ahmedābād for Dākor.
	14th & 15th	... Halt at Dākor.
	16th	... Proceeded to Kapadvanj.
	18th	... Returned to Dākor and continued journey to Thāsrā.
	19th to 21st	... Halt at Thāsrā for Sarpal.
	22nd to 23rd	... Returned to Head-quarters, Poona.
	24th to Jan-	
	nary 14th,	
	1908	... (<i>At Head-quarters, Poona.</i>)
	1908.	
January	15th	... Left Poona for Nāsik.
	17th to 20th	... Halt at Nāsik.
	21st & 22nd	... Went from Nāsik to Bombay to attend meeting of Prince of Wales Museum committee.
	23rd	... Halt at Nāsik.
	23rd	... Left Nāsik for Gwālior.
	25th	... At Gwālior.
	27th	... Returned to Nāsik.
	28th to 21st	
	February...	... Halt at Nāsik.
February...	22nd	... Returned to Head-quarters.
	23rd to March	
	2nd	... (<i>At Head-quarters, Poona.</i>)
March	3rd	... Left Poona for Kurlā and Parjāpur.
	4th to 29th	... Halt at Parjāpur.
	30th	... Went to Bassein and back.
	31st	... At Parjāpur.

8. Mr. Bhāndārkar's touring during the last season was confined to Assistant Superintendent's tour. Rājputānā, whence he has brought away much fresh material for the Lists of that Province. We knew that there was much hidden away in the various States, but had no idea that there was so much as is now coming to light. The prosecution of the preliminary survey of the province is thus slower work than we anticipated. In Part II will be found his notes upon the places visited.

Assistant Superintendent's Diary.

	1907.	
April	1st to 4th	... At Chohtāp.
	5th to 9th	... Journey from Chohtāp to Sānchor.
	10th to 15th	... Halt at Sānchor.
	16th	... Left Sānchor for Bhinmāl.
	18th to 26th	... At Bhinmāl.
May	2nd	... Returned to Poona.
	3rd to October	
	18th	... (<i>At Head-quarters.</i>)
October	14th to Decem-	
	ber 13th	... On privilege leave for two months.
December	14th to January	
	5th, 1908	... (<i>At Head-quarters.</i>)
	1908.	
January	6th	... Left Poona for Broach.
	8th to 10th	... Halt at Broach.
	11th	... Started for Kārvāp.
	12th to 17th	... At Kārvāp.

January	19th	... Reached Pālī.
	20th to 25th	... Halt at Pālī.
	28th	... Visited Maṇḍor.
	29th	... Started for Nāṇā.
	30th to Febru-	
February	ary 7th	... At Nāṇā. From here Bhaḍuṇḍ and Belār were also visited.
	8th	... Left for Beḍā.
	9th to 13th	... At Beḍā. Visited also Junā Beḍā and Dudni from here.
	14th	... Arrived at Bijāpur.
	15th to 19th	... Halt at Bijāpur. Inspected the ancient remains also at Hāthupḍī and Bhāṭuṇḍ from here.
	20th	... Reached Sevāḍī.
	21st to 24th	... Halt at Sevāḍī. From here work at Bādvā was also done.
	25th	... Started for Bālī.
	26th to 29th	... At Bālī.
March	1st	... Left Bālī for Khudālā.
	6th	... Reached Sāḍaḍī.
	7th to 13th	... Halt at Sāḍaḍī.
	14th	... Arrived at Rāppur.
	15th to 23rd	... At Rāppur.
	24th	... Reached Ghāṇerāv.
	25th to 27th	... Halt at Ghāṇerāv.
	28th	... Left for Desurī.
	29th to 30th	... At Desurī.
	31st	... Started for Kumalgarh.

Photographs taken during 1907-1908.

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
2906	Kārvān (Baroḍā State).	General view of temple of Nakleśvar from south ...	8½ × 6½
2907	Do.	Do. do. do. south-west.	"
2908	Do.	Loose sculptures in compound of same ...	6½ × 4½
2909	Do.	General view of temple of Sindhvātī Mātā from north-east ...	8½ × 6½
2910	Do.	Loose images under a tree near same ...	6½ × 4½
2911	Do.	View of <i>talāo</i> from east ...	8½ × 6½
2912	Do.	Loose figure under a tree on <i>talāo</i> ...	6½ × 4½
2913	Do.	Jamb of doorway near Pañcheśvara, east side ...	8½ × 6½
2914	Do.	Do. do. do. west side ...	"
2915	Do.	Pilaster near same with inscription on it ...	6½ × 4½
2916	Do.	General view of temple of Vṛiddheśvara from south ...	8½ × 6½
2917	Do.	Image of Lakulīśa from Rājarājeśvara ...	6½ × 4½
2918	Pālī (Jodhpur State).	General view of temple of Pātāleśvara from north-west ...	8½ × 6½
2919	Do.	Small shrine near Pātāleśvara from front ...	"
2920	Do.	General view of temple of Somanātha from south-east..	"
2921	Do.	Wall mouldings of <i>sabhāmaṇḍapa</i> of same ...	6½ × 4½
2922	Do.	<i>Chhatrī</i> to north of same temple ...	"
2923	Do.	Interior of Anandkaraṇjī ...	8½ × 6½
2924	Do.	Temple of Naulākṣā from back ...	"
2925	Maṇḍor	General view of Kṛishṇa sculptures at ...	"
2926	Do.	Excavated portion of one of above sculptures ...	6½ × 4½
2927	Nāṇā	General view of temple of Lakshminārāyaṇa ...	8½ × 6½
2928	Do.	View of Jaina temple from inside ...	"
2929	Do.	Interior of same ...	"
2930	Do.	Closed doorway at back of same ...	"
2931	Do.	<i>Nandīśvara-dṛīpa</i> in <i>pāḍhamanḍapa</i> of same ...	6½ × 4½
2932	Do.	Carved step stone fixed in wall near Jaina temple ...	4½ × 3½
2933	Do.	Small temple from group of temples to south-east of village ...	6½ × 4½
2934	Do.	Saiva temple in same group from north-west ...	"
2935	Do.	Another temple in same group from south-east ...	"
2936	Do.	Figure of Nandī from temple of Nilakaṇṭha-Mahādeva ...	4½ × 3½
2937	Belār	General view of a group of temples at ...	8½ × 6½
2938	Do.	Central temple of Nilakaṇṭha-Mahādeva from south-west ...	"
2939	Do.	Wall mouldings of same from south ...	6½ × 4½

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
2940	Belār	Subsidiary shrine behind same ...	6½ × 4½
2941	Do.	Loose image of Lakulīśa ...	4½ × 3½
2942	Beḍā	View of temple of Pārśvanātha from Junā Beḍā from south-west ...	6½ × 4½
2943	Do.	Loose image of Sūrya ...	4½ × 3½
2944	Do.	Interior of Jaina temple in village ...	8½ × 4½
2945	Dudhni	General view of temple of Bhadrāśvara from front ...	8½ × 6½
2948	Do.	Memorial stone from do. ...	4½ × 3½
2947	Do.	Another memorial stone from do. ...	8½ × 6½
2948	Bhātupā	General view of temple on <i>talāv</i> from north-west ...	6½ × 4½
2949	Do.	View of same from west ...	4½ × 3½
2950	Do.	Another from east ...	8½ × 6½
2951	Do.	General view of another temple in village ...	6½ × 4½
2952	Do.	Shrine door of same ...	8½ × 6½
2953	Do.	Ceiling in <i>sabhāmaṇḍapa</i> of same ...	6½ × 4½
2954	Hāthunḍi	View of temple of Mahāvīra from front ...	8½ × 6½
2955	Do.	Doorway of <i>gūḍhamanḍapa</i> of same temple ...	6½ × 4½
2956	Do.	Pillars of outer porch of same ...	"
2957	Do.	Two small shrines in corridor ...	8½ × 6½
2958	Do.	General view of Śaiva temple from south-east ...	6½ × 4½
2959	Sevāḍi	Entrance doorway of temple of Mahāvīra ...	8½ × 6½
2960	Do.	General view of temple of Mahāvīra from south-east ...	8½ × 6½
2961	Do.	Do. do. from back ...	6½ × 4½
2962	Do.	Wall mouldings of same from south ...	8½ × 6½
2963	Do.	Do. do. from north ...	4½ × 3½
2964	Do.	Do. do. another from north ...	8½ × 6½
2965	Do.	Image of Sarasvatī in front corridor ...	4½ × 3½
2966	Do.	Image of Gautama in <i>gūḍhamanḍapa</i> ...	"
2967	Do.	Deśavatāra and other sculptures under trees near village. ...	6½ × 4½
2968	Bādvā	Image in shrine of temple of Viśvakarmā ...	4½ × 3½
2969	Do.	Image of Viśvakarmā in niche in enclosure wall of same temple ...	8½ × 6½
2970	Sādadi	General view of the temple of Varāha from north-east. ...	4½ × 3½
2971	Do.	View of main temple from east ...	6½ × 4½
2972	Do.	Image of Viṣṇu on west wall of same temple ...	8½ × 6½
2973	Do.	Small shrine from east ...	6½ × 4½
2974	Do.	View of Jaina temple from north-east ...	8½ × 6½
2975	Do.	<i>Chhatra</i> behind <i>kacheri</i> from south ...	6½ × 4½
2976	Do.	View of temple of Jāgeśvara ...	8½ × 6½
2977	Do.	Pillars from <i>maṇḍapa</i> of same ...	6½ × 4½
2978	Do.	Ceiling from same ...	8½ × 6½
2979	Do.	General view of temple of Kapūrlīṅga-Mahādeva from south-east ...	"
2980	Do.	Temple of Kapūrlīṅga-Mahādeva from south-west ...	8½ × 6½
2981	Rāppur	General view of temple of Sūrya from south-east ...	"
2982	Do.	Do. do. back from south-west. ...	6½ × 4½
2983	Do.	Wall mouldings of same from south ...	"
2984	Do.	Shrine door of same ...	8½ × 6½
2985	Do.	Temple of Pārśvanātha from north-east ...	6½ × 4½
2986	Do.	Image of Pārśvanātha in sanctum ...	8½ × 6½
2987	Do.	General view of <i>Channukh</i> temple from south-east ...	"
2988	Do.	Do. do. from south-west ...	6½ × 4½
2989	Do.	Interior of <i>sabhāmanḍapa</i> of same ...	8½ × 6½
2990	Do.	Do. do. from another point ...	6½ × 4½
2991	Do.	<i>Sameta-sikhara</i> sculpture ...	8½ × 6½
2992	Do.	<i>Sahasrakūṭa</i> sculpture from same ...	6½ × 4½
2993	Do.	Śatruñjaya <i>Paṭṭikā</i> from same ...	"
2994	Do.	Sculpture of Pārśvanātha ...	4½ × 3½
2995	Do.	Part of pillar with inscription ...	8½ × 6½
2996	Ghāperav	View of temple of Lakṣminātha from south-east ...	6½ × 4½
2997	Do.	General view of temple of Mahāvīra from south-west ...	8½ × 6½
2998	Do.	Do. do. from north-east ...	6½ × 4½
2999	Do.	Wall corner of same from south-east ...	"
3000	Do.	Band of figures from plinth of same ...	8½ × 6½
3001	Kumalgarh	General view of temple of Nīlakaṇṭha-Mahādeva from south-east ...	6½ × 4½
3002	Do.	Do. do. from east ...	"

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3003	Kumalgarh	View of Jaina temple to north of Nilakanṭha-Mahādeva from south	8½ × 6½
3004	Do.	Shrine door of same	4½ × 3½
3005	Do.	Jaina temple to east of Nilakanṭha-Mahādeva from south-west	"
3006	Do.	Another Jaina temple to south-east of Nilakanṭha Mahādeva from south-east	"
3007	Do.	General view of Bāvan-devalām from north-west	8½ × 6½
3008	Do.	Interior of same	"
3009	Do.	Base mouldings of Golerā temple	4½ × 3½
3010	Do.	General view of Māmādeva temple from north-west	8½ × 6½
3011	Do.	Figures in verandah of temple of Māmādeva	"
3012	Do.	General view of Pitalā-Deva from south	"
3013	Do.	Interior of same	6½ × 4½
3014	Do.	General view of <i>vedi</i> from west	8½ × 6½
3015	Do.	Do. do. from east	6½ × 4½
3016	Do.	Hanūmān Poḷ from east	"
3017	Do.	View of fort from south-west	"
3018	Do.	Memorial stone from <i>chhatra</i> of Prithvirāja	4½ × 3½
3019	Someśvara	View of <i>kuṇḍa</i> behind temple of Someśvara	6½ × 4½
3020	Desarl	General view of old temple to north-east of fort from north	8½ × 6½
3021	Do.	View of fort from east	6½ × 4½
3022	Nāḍlai	General view of Tapesvara from east	"
3023	Do.	Interior of same	8½ × 6½
3024	Do.	Temple of Chaturbhūja from front	"
3025	Do.	General view of temple of Āḍīśvara from east	"
3026	Do.	Do. do. from inside	6½ × 4½
3027	Do.	Interior of same	"
3028	Do.	Fort of Sonagarna from south	4½ × 3½
3029	Nāḍol	General view of temple of Someśvara from west	8½ × 6½
3030	Do.	Wall mouldings of same from south	"
3031	Do.	Interior of same	"
3032	Do.	General view of temple of Lakshminātha from south-east	"
3033	Do.	Temple of Nilakanṭha-Mahādeva from south-east	"
3034	Do.	Interior of same	"
3035	Do.	General view of the temple of Padmaprabhu from north-east	"
3036	Do.	Wall mouldings of same from east	"
3037	Do.	<i>Torana</i> from temple of Hanūmān	"
3038	Do.	Door jambs inside same	8½ × 4½
3039	Khed-Brahma	Temple of Brahmā from south-east	"
3040	Do.	Do. do. interior	"
3041	Do.	Do. do. north wall	"
3042	Do.	Do. do. north end of west wall	"
3043	Do.	Do. do. niche with Brahmā in west wall	"
3044	Do.	Do. do. portion of south wall	"
3045	Do.	Do. do. central portion of south wall	"
3046	Do.	Do. do. east end of south wall	"
3047	Do.	Do. do. basement at south-west corner	"
3048	Do.	Do. do. do. mouldings	"
3049	Do.	Ruined temple in village, sculpture on walls	"
3050	Do.	Do. do. do.	"
3051	Do.	Do. do. do.	"
3052	Kapadvanj	<i>Kāṭīśambhā</i> from west	"
3053	Do.	Do. from south-west...	"
3054	Do.	Jāmī' Masjid	"
3055	Do.	Do. south corridor	"
3056	Do.	Do. image dug up in courtyard	"
3057	Sarnal	Temple of Gaṭeśvara	"
3058	Do.	Do. walls and pillars	"
3059	Do.	Do. pillars of <i>mandapa</i>	"
3060	Do.	Do. pillars in the <i>mandapa</i>	"
3061	Do.	Do. shrine walls	"
3062	Do.	Do. shrine door	"

Serial Number	Locality.	Title of Photograph.				Size of Negative.
3063	Sargol	...	Temple ceiling	...	...	6½ × 4½
3064	Nāśik	...	Cave No. III	...	...	31
3065	Do.	...	Cave No. IX shewing notice board	...	...	31
3066	Do.	...	Cave No. X do. do.	...	...	31
3067	Do.	...	Cave No. XVIII, doorway	...	...	31
3068	Govardhan	...	Images under tree	...	...	31
3069	Do.	...	Old pillar	...	...	31
3070	Kondivte	...	Interior of the <i>dāgobā</i> cave	...	...	31
3071	Do.	...	Do. shewing <i>dāgobā</i>	...	...	31
3072	Do.	...	Sculpture in <i>dāgobā</i> cave	...	...	31
3073	Do.	...	Do. do.	...	...	31
3074	Do.	...	Caves at south end	...	...	31
3075	Do.	...	Do.	...	...	31
3076	Do.	...	Pillar in north-west group	...	...	31
3077	Do.	...	Cave do.	...	...	31
3078	Do.	...	A fallen <i>dāgobā</i>	...	...	31
3079	Junnar	...	Caves, Bhīmāśankar group	...	...	31
3080	Do.	...	Do. do. pillars in Cave II	...	...	31
3081	Do.	...	Do. rough image in Cave II	...	...	31
3082	Do.	...	Do. Ambikā group	...	...	31
3083	Do.	...	Do. do. <i>Chaitya</i> Cave	...	...	31
3084	Do.	...	Do. Bhūtlīng group	...	...	31
3085	Do.	...	Śivaneri Hill and Fort	...	...	31
3086	Do.	...	Caves in Śivaneri Hill	...	...	31
3087	Do.	...	Do. Tuljaleṇā group from south-east	...	...	31
3088	Do.	...	Do. do. from north-west	...	...	31
3089	Do.	...	Do. do. the <i>chaitya</i> cave	...	...	31
3090	Do.	...	Do. do. sculpture	...	...	31
3091	Do.	...	Do. do. do.	...	...	31
3092	Do.	...	Do. Gaṇeśa-leṇā group, Cave VI	...	...	31
3093	Do.	...	Do. do. interior	...	...	31
3094	Do.	...	Do. do. pillars inside	...	...	31
3095	Do.	...	Do. do. shewing tool marks	...	...	31
3096	Do.	...	Do. do. do. Cave VII	...	...	31
3097	Do.	...	Afiz Bāgh, window in front	...	...	31
3098	Do.	...	Do. window at back	...	...	31
3099	Do.	...	Do. tomb near Afiz Bāgh	...	...	31
3100	Do.	...	Do. do. do. doorway	...	...	31
3101	Do.	...	Tomb with pyramidal roof	...	...	31
3102	Do.	...	Gateway on Śivaneri Fort	...	...	31
3103	Do.	...	Do. do. sculptured panel on	...	...	31
3104	Do.	...	Casts of Bāhāmani coins	...	...	31
3105	Do.	...	Do. do.	...	...	31

Inscriptions copied during 1907-1908.

Serial Number.	Place.	Position of Inscription.
2340	.....	Copper plate received from Professor K. B. Pāṭhak, B.A., of the Deccan College, Poona, of Kalachūri king Śaṁkaragana.
2341	.....	Copper plate received from the Tāluqdār, Aurangābād.
2342	Broach	On stone fixed in fort wall.
2343	Do.	Copper plate found on river bank.
2344	Do.	Do. of Nāgāvaloka found at Hānsot.
2345	Kārvān	On pilaster near temple of Pañcheśvara.
2346	Pāli	Do. in temple of Somanātha.
2347	Nāṇā	On stone near temple of Lakshmi-Nārāyaṇa.
2348	Do.	On south door jamb of <i>sabhāmaṇḍapa</i> of Nilakaṇṭha-Mahādeva.
2349	Do.	On north door jamb of same.
2350	Do.	On beams of <i>sabhāmaṇḍapa</i> of Mahāvīra temple.
2351	Bhaḍaṇḍ	Stone built in wall of well.

Serial Number.	Place.	Position of Inscription.
2352	Belār	... On pillar in <i>sabhāmaṇḍapa</i> of temple of Ādinātha.
2353	Do.	... Do. do. do. do. one lot.
2354	Bhātupḍ	... Do. of old temple in village.
2355	Hāthupḍi	... Do. in <i>gūḍhamaṇḍapa</i> of temple of Mahāvīra.
2356	Do.	... On porch pillar of same.
2357	Do.	... On another porch pillar of same.
2358	Do.	... On porch pilaster of same.
2359	Do.	... On niche in south corridor.
2360	Sevāḍi	... On lintel of cell No. 3 in east corridor of Mahāvīra temple.
2361	Do.	... Do. No. 12 in south corridor do.
2362	Do.	... Do. No. 18 do. do. do.
2363	Do.	... Do. No. 26 in west do. do.
2364	Do.	... On pilaster of cell No. 26 do. do. do.
2365	Do.	... On lintel of cell No. 28 do. do. do.
2366	Do.	... Do. No. 29 in north corridor west side cell of same temple.
2367	Do.	... On beam of cell No. 40 in north corridor west side cell of same temple.
2368	Do.	... On pilaster to east of cell No. 44 in north corridor west side cell of same temple.
2369	Do.	... On beam of cell No. 45 east corridor of same temple.
2370	Do.	... Below figure on south-west wall of <i>sabhāmaṇḍapa</i> of same temple.
2371	Do.	... On stone near <i>upāsarā</i> do. do.
2372	Do.	... Do. in the house of Gursā-Pṛithvirāj.
2373	Do.	... On <i>cāhatri</i> of Munja-Bāliā.
2374	Boiyā	... On pillars of Jaina temple, one lot.
2375	Bālī	... On a beam of <i>maṇḍapa</i> of Bala Mātā's temple.
2376	Do.	... On another beam do. do.
2377	Do.	... On 3rd beam do. do.
2378	Do.	... On 4th beam do. do.
2379	Do.	... On 5th beam do. do.
2380	Do.	... On 6th beam do. do.
2381	Lāirāi	... On pillar in <i>maṇḍapa</i> of old temple.
2382	Do.	... On another pillar do.
2383	Sādāḍi	... On beam in <i>maṇḍapa</i> of Kapūrlīṅga-Mahādeva.
2384	Do.	... On another side of same beam in do.
2385	Do.	... On memorial stone near Tārāchand's <i>cāhatri</i> .
2386	Do.	... Below figures in Tārāchand's <i>cāhatri</i> .
2387	Do.	... On a broken pillar lying near <i>kacheri</i> .
2388	Do.	... On north pillar in temple of Jāgeśvara.
2389	Do.	... Another on same pillar.
2390	Do.	... On east pillar in temple of Jāgeśvara.
2391	Rāppur	... On stone near main shrine west side of <i>Chauvakk</i> temple.
2392	Do.	... On beam of 3rd storey of same temple.
2393	Do.	... On pillar in east <i>sabhāmaṇḍapa</i> of do.
2394	Do.	... On Pārśvanātha sculpture in do.
2395	Ghāgerāv	... On beam in corridor of temple of Mahāvīra.
2396	Someśvara	... On memorial stone.
2397	Kamalgarh	... On wall of temple of Nīlakaṇṭha-Mahādeva.
2398	Nāḍlāi	... Adīśvara temple, on pillar in <i>gūḍhamaṇḍapa</i> .
2399	Do.	... Do. on north beam of <i>sabhāmaṇḍapa</i> .
2400	Do.	... Do. on south beam of do.
2401	Do.	... Do. on door jamb of <i>gūḍhamaṇḍapa</i> .
2402	Do.	... Do. on south wall of shrine of same.
2403	Do.	... Do. on west wall of shrine of same.
2404	Do.	... Neminātha temple on hill, on pillar.
2405	Do.	... Do. do. on another pillar.
2406	Nāḍol	... On pilaster of Sūraj Pol gate.
2407	Do.	... Nīlakaṇṭha-Mahādeva temple, in back niche.
2408	Do.	... Temple of Someśvara, on pillar in <i>sabhāmaṇḍapa</i> .
2409	Do.	... Do. on another pillar.
2410	Do.	... Do. on 3rd pillar.
2411	Kheḍ-Brahma	... Stone buried in ground near well in front of Brahmā temple.
2412	Do.	... On south wall (outside) of <i>maṇḍapa</i> of do.
2413	Do.	... On <i>zati</i> stone near Brahmā temple.
2414	Do.	... On parapet of Devī's temple on the other side of river.
2415	Do.	... On seat on right hand side at entrance of same temple.

Serial Number.	Place.	Position of Inscription.
2416	Khed-Brahma ...	On parapet close to entrance of same temple.
2417	Do. ...	On pilaster near shrine door of same temple.
2418	Do. ...	Masons' names on outside walls of Brahmā temple.
2419	Kapadvanj ...	Do. on walls of a <i>kunda</i> in <i>bāzār</i> .
2420	Junnar ...	On lintel of entrance door way of a tomb near Afiz Bagh.
2421	Do. ...	On a stone buried in a mango garden at Kasur near.
2422	Do. ...	On door jamb on right hand side of Ganesa-temple at.
2423	Parjāpur ...	On a fragment of pillar dug out at Parjāpur near Marol.

List of Drawings made during 1907-1908.

Serial Number.	Place.	Title of Drawing.
1335	Khed-Brahma ...	Plan of Brahmā temple.
1336	Marol ...	Plan of excavated foundations at Parjāpur.
1337	Do. ...	Plan of excavated temple foundations at Parjāpur.
1338	Rānpur ...	Plan of the great temple of <i>Channukh</i> .

III.—CONSERVATION. BOMBAY.

9. The following is a statement of conservation works carried out in the Bombay Presidency during the financial year 1907-1908. It is compiled from the annual lists sent in by the Examiner, Public Works Accounts, Bombay, and the lists forwarded by the Superintending Engineers of the divisions.

Northern Division.

	Rs.	a.	p.
Presidency—			
Bombay, maintenance and repairs to caves and piers, Elephanta ...	1,953	14	1
Do. repairs to Custodian's quarters do. ...	77	3	0
Do. do. Assistant Custodian's quarters do. ...	11	0	0
Do. do. blocks, piers, etc. do. ...	423	8	7
Do. do. police <i>chauki</i> and watchman's quarters do. ...	89	9	7
Thāpā District—			
Loṇāḍ, repairs to old temple ...	3	8	0
Ambarnāth, repairs to the temple of Ambarnāth ...	24	12	0
Bassein, repairs to the fort and Portuguese remains ...	99	14	0
Thāpā, repairs to graves of two chiefs of Salsette in the English church .	4	8	0
Broach District—			
Broach, special repairs to Jāmi' masjid ...	1,001	0	0
Do. current repairs to Dutch tombs ...	34	9	0
Surat District—			
*Surat, current repairs to Dutch and Armenian tombs ...	3	6	7
Kaira and Panch Mahāls Districts—			
Champāner, caretaker for the Jāmi' mosque ...	71	11	10
Do. current repairs to do. ...	29	11	0
Sojālī—current repairs to Mubārak Sayyid's rauza ...	156	3	3
Ahmedābād District—			
Ahmedābād, watchmen for old buildings ...	156	3	3
Do. repairs to Muhāfiz Khān's mosque ...	148	12	5
Do. clearing vegetation from do. ...	4	15	0
Do. repairs to tombs of the Queens of Ahmed Shāh ...	748	14	7
Do. do. Phuti masjid ...	119	11	9
Do. do. Achyut Bibi's masjid and tomb ...	49	11	3
Do. do. Ahmed Shāh's mosque in Bhadar ...	9	10	6

* Omitted from the Examiner's list.

			Rs.	a.	p.
Ahmedābād District—continued.					
Ahmedābād, clearing vegetation from Dādā Harir's mosque and tomb	...	...	9	15	0
Do. do. Rāpi Sipri's mosque	...	...	9	14	9
Dholkā, repairs to the pavilion on the south and north sides of the Khān masjid	...	...	16	1	0
Do. do. to Balol Khān Kazi's mosque	...	...	99	5	3
Do. do. to Jāmi' masjid	...	...	99	4	1
Sarkhej, repairs to <i>harem</i>	...	...	19	1	0
Do. special repairs to <i>harem</i> and palace	...	...	3,121	0	2
Central Division.					
Poona District—					
Kārli, ordinary repairs to the caves	...	...	557	12	5
Bhāja do. do.	...	...	99	12	7
Bedā do. do.	...	...	88	12	7
Koregāon, current repairs to monuments*	...	...	315	6	8
Lohgad, } ordinary repairs to forts	...	...	201	13	4
Visāpur, }	...	...	
Rājūmāchi, }	...	...	
Ahmednagar, District—					
Ahmednagar, current repairs to Damri mosque	...	...	25	4	10
Pedgāon do. Lakshmi-Nārāyaṇa temple	...	...	11	13	0
Nāsik District—					
Nāsik, current repairs to Pāṇḍu Lenā caves	...	...	134	0	0
Sinnar, repairs to Aśvara temple	...	...	29	14	1
Yeolā, repairs to the Ankai caves	...	...	119	13	3
East Khāndesh District—					
Eraṇḍol, repairs to Pāṇḍavs' <i>wādā</i>	...	...	199	6	6
Southern Division.					
Belgaum District—					
Degāon, special repairs to Kalguḍi temple	...	...	1,462	10	4
Konnur, ordinary repairs to 2 groups of dolmens	...	...	100	5	7
Belgaum, repairs to old Jain temple in fort	...	...	330	15	9
Do. do. outside Commissariat storeyard in fort	...	...	90	10	4
Do. do. to Jain temple inside the Commissariat storeyard	...	...	507	2	6
Do. do. to old Hindu temple to the north-east of the barracks in fort	...	...	71	8	3
Dhārwar District—					
Dambal, ordinary repairs to Dodda Basappa temple	...	...	59	15	1
Lakkunḍi do. to Naṇneśvara temple	...	...	50	0	0
Do. do. to Kāśivīśveśvara temple	...	...	47	0	0
Bankāpur do. to Nagareśvara temple	...	...	13	0	0
Hāngal do. to Tārakeśvara temple	...	...	17	15	0
Haveri do. to Siddheśvara temple	...	...	25	14	0
Chaudadāmpur do. to Mukteśvara temple	...	...	15	0	0
Unkal do. to four-porched temple	...	...	25	0	0
Bijāpur District—					
Bijāpur, restoration of the Ibrāhīm rauza	...	...	4,108	12	3
Do. do. of Gol Gumbāz	...	...	1,577	6	6
Do. constructing a trophy	...	...	2,293	8	8
Do. preparing glass frames for preserving old carpets in the Asār Mahāl	...	...	1,625	0	0
Do. providing lightning conductor for the mosque in the Ibrāhīm rauza	...	...	531	6	0
Do. repairs to old Muhammadan buildings	...	...	3,085	14	10
Do. special repairs to Jal Mandir	...	...	610	9	0
Bādāmi, caretaker for the caves	...	...	72	0	0
Kolāba District—					
Rāigad, repairs to the <i>samādhi</i> of Śivaji	...	...	51	7	0
Rovadapā, conserving ruins of buildings in the Portuguese fort	...	...	879	8	3
Kānara District—					
Soṇḍā, providing a shed over the stone throne	...	...	350	0	0
Ratnāgiri District—					
Dābhol, special repairs to mosque	...	...	703	6	3
Sātara District—					
Karād, maintaining a watchman for 54 Buddhist caves	...	...	93	14	6

* Omitted in the Superintending Engineer's list.

Indus Left Bank Division.**Hyderābād District—**

Hyderābād, caretaker for Ghulām Shāh Kalhora's tomb	...	...	84	0	0
Do. repairs to Nur Muhammad's tomb	...	...	1	12	0

Indus Right Bank Division.**Karāchi Canals District—**

Karāchi, ordinary repairs to Napier obelisk, Detention Camp, Kiamari*	...	...	20	10	6
Tattā, caretaker for tombs on Makli hills	...	...	109	7	3
Dabb, repairs to monuments*	...	...	4	11	2
Miāni do.*	...	...	59	14	3
Khudābād, repairs to Jāmi' masjid	...	...	65	0	0
Do. do. Yar Muhammad's tomb	...	...	29	12	0

Archaeological Excavation.

Excavation work at Nāsik and Parjāpur near Marol in Thāpā District	...	271	0	0
Total	...	20,844	5	2

10. The list of works it is proposed to take in hand during the year 1908-1909 is as follows. They are listed in order of Works proposed. urgency :—

(From Provincial Revenues.)

	Rs.
Northern Division—	
Presidency—	
Gharāpurī, ordinary repairs, etc., to Elephanta Caves	2,200
Do. do. to Custodian's quarters	100
Do. do. to Assistant's do.	20
Ahmedābād—	
Ahmedābād, maintaining caretakers for the Archaeological buildings	150
Kairā and Panch Mahāls—	
Champāner, watchman's pay	100
Central Division—	
Poona—	
Kārlī, ordinary repairs to caves and Custodian's pay	550
Nāsik—	
Nāsik, ordinary repairs to caves and caretaker's pay	134
Indus Right Bank Division—	
Karāchi Canals—	
Tattā, caretaker's pay for tombs on Makli hills	120
Indus Left Bank Division—	
Central Hyderābād Canals—	
Hyderābād, caretaker's pay for Ghulām Shāh's tomb	84
Do. do. Nabikhān's tomb	40
Southern Division—	
Bijāpur—	
Bādāmi, caretaker's pay for the caves	72
Bijāpur, pay of Curator of Museum	120
Do. current repairs to the Nagarkhānā (Museum)	250
Do. constructing trophy stand of guns	1,000
Belgaum—	
Degām, special repairs to old temple	1,150
Dhārwar—	
Gadag, special repairs to temple of Someshvara	300
Do. do. to Sarasvatī's temple	1,400
Northern Division—	
Kairā and Panch Mahāls—	
Hālol, special repairs to Sikandarshāh's tomb	1,150
Champāner, special repairs to Naginā masjid	1,545
Do. do. to Kevadā masjid	1,685
Do. do. to eastern gateway	370

* Omitted in the Superintending Engineer's list.

Rs.

Central Division—

Poona—

Junnar, ordinary repairs to the caves	...	...	70
Bhaja do. do.	100
Bedse do. do.	100

Khandesh—

Patan, repairs to Mahesvara's temple	200
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Poona—

Singarh Fort, ordinary repairs	100
Junnar, ordinary repairs to Shivaneri fort	150

Northern Division—

Ahmedabad—

Ahmedabad, lump sum for repair works at Ahmedabad and Batwa	3,500
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Southern Division—

Bijapur—

Bijapur, current repairs to old buildings	1,000
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Central Division—

Khandesh—

Thalner, special repairs to the tombs	750
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Southern Division—

Bijapur—

Bijapur, special repairs to the Jal Mandir	1,390
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Total ... 20,000

In addition to the above an allotment of Rs. 1,200 is sanctioned from Provincial Revenues for special repairs to Jami' masjid at Broach

... 1,200

Total ... 21,200

(From Imperial Revenues.)

Northern Division—

Presidency—

Gharapuri, special repairs to the Elephanta Caves	4,703
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Southern Division—

Bijapur—

Bijapur, glass frames for museum	1,740
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Do. restoring the cornices of Gol Gumbaz, south side	2,900
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General excavation

... 2,000

Total ... 11,343

From Provincial Revenues ... 21,300

Grand Total ... 32,543

11. The restoration of the great cornice of the Gol Gumbaz on the south side, at Bijapur, which has been in hand for some years now, is not yet finished, but it is hoped that it will be completed this year. I have recommended that, when it is finished, the work be stopped, and the other remaining three cornices be left as they are, or only very urgent slight repairs be done. The south cornice has made a big hole, each year, in our grant, and other work, elsewhere in the Presidency, is in need of funds.

12. The Jod Gumbaz, one of the finest buildings in Bijapur and in exquisite proportion, which had for many years been used as the Executive Engineer's residence and office, was to have been restored during the year to its original condition, but, unfortunately, that work has been postponed owing to the Judge taking up his quarters there, not being satisfied with the bungalow constructed for him. It was understood to be a temporary occupation, and I trust Government will not allow it to be used as a residence longer than is absolutely necessary.

13. Printed conservation notes upon necessary repairs were prepared and sent in to the Collectors and Executive Engineers upon buildings at the following places, *viz.*, Bijāpur, Ahmedābād, Isanpur, Batwā, Kapadvanj and Sarnal. Similar notes were sent to the Political Agents of Bundelkhand and Sorath in Kāthiāwār on the old temples at Khajarābhā and Somanāth-Paṭṭaṇ. Copies of these are attached to the Report for the persual of Government. Other manuscript notes have been sent in from time to time upon lesser works.

14. One hundred and sixteen estimates have passed through my hands for conservation works in the Circle, nearly all of which have been approved and passed on. Copies of all these have been made and retained in the office.

15. Further reports upon the use of the scrub eradicator, recommended in my Progress Report for the year 1905-1906, are as follows:—The Executive Engineer, Surat and Broach says: "The scrub eradicator composition was tried in this district. It is effective in removing moss and small shrubs, but it does not remove roots of small trees, thorns, etc." The Sub-divisional Officer, Haveri, prefers the Atlas fluid supplied by Messrs. Croft, Modi & Co., Bombay. The Executive Engineer, East Khāndesh, made experiments on a small scale with the scrub eradicator on tree growths and weeds in old masonry with satisfactory results. From Poona a favourable report comes in, saying that the eradicator had been used on many occasions and has generally been found successful. The Executive Engineer, Thānā, says: "It seems to have some effect on thin and soft vegetable growth, but none on shrubs." In Kairā it is found to act only on small shrubs and small roots, but its effect is only temporary, and they grow again. It is no use on prickly pear, and on the whole the preparation is not useful.

16. The reports this year, as well as last, are generally not in favour of its use upon large shrubs and such roots as are generally found in old masonry. The Atlas fluid and other eradicators might be tried and reported upon.

IV.—BOMBAY. NATIVE STATES.

17. The Political Officers in charge of the following Agencies report that no conservation work has been carried out during the year:—Rewā Kāṇṭhā, Mahi Kāṇṭhā, Pālanpur, Cutch, Savantvādī.

Kathiswar.

18. In Kāthiāwār the Political Agents for the Hālar, Gohilvād and Sorath Prānts send in blank returns.

V.—CENTRAL INDIA.

19. The Political Agent, Bhopawār, sends the following list of works carried out during 1907-1908 at Māṇḍa and Dhār:—

			Rs.	a.	p.
Māṇḍa—					
Hindolā Mahāl	4	0 0
Tower of Victory	666	1 5
Hoshang's tomb	1,395	15 6
Dilāwar Khān's mosque	14	10 10
Jahāz Mahāl	201	11 0
Malik Muḡhīs' mosque	500	0 0
Tārāpur Gate	795	8 5
Bās Bahādur's palace	659	9 11
Daryā Khān's mosque	14	0 11
Hathi Pol	100	0 0
Dhār—					
Laṭ masjid	40	2 6
Kamal Molana mosque	40	0 0
				4,441	10 6

VI.—RAJPUTANA.

20. The work of repairs at the famous Dilwārā temples at Mount Abū still goes on very slowly. One large new lintel has been fixed in position, and another has been prepared and is ready to be put up. Pendant flowers, where missing from the large ceilings, have been replaced and other minor repairs carried out. Owing to the continued illness and absence of the Manager work was much delayed. Some six to eight masons have been employed daily. One door, after the design sent in by me, has been received from Ahmedābād, and has been fixed up in the doorway of cell shrine No. 11 in Vimala Sāh's temple. Mr. Baxter, the Executive Engineer, continues to superintend the work, and in him the temple authorities have a very sympathetic and enthusiastic adviser. I visited the temples in April, 1907, and, again, in November last.

21. In the Jaisalmer State the only work carried out was to the old Ratansar tank, which is said to be of historical and archaeological interest. The repairs were done under advice from the Resident, Western Rājputānā States.

22. The work on the Hanumāngarh Fort, mentioned in my last Report, has been continued under the sanction of the Mahkūnā Khās and under the supervision of Thākur Jioraj Singh, officer in charge of the fort. Repairs were also carried out, under the same authority, to the Tekri of Rāo Bikāji on the south-west side of the city of Bikāner.

23. In Kotāh State repairs were made to the temple of Padamnāthji near the Kishorepura gate of Kotāh city, under instructions from the Kotāh Darbār. This is hardly archaeological conservation, the temple being of no interest from that point of view.

24. A general clearance around the ruins at Chandrāvati near Jhālāpāṭaṇ in the Jhālāwār State has been made by road gangs under the instructions of the Divān of Jhālāwār.

25. In the Mewār State work has been continued upon the restoration of the fort walls of Chiter. Great sums have been expended upon this work of modernizing the walls and gates by His Highness the Mahārāṇā. The sum of Rs. 20,000 was spent on the restoration of the Jaina tower upon the hill, which work has been completed. The gratitude of not only archaeologists, but all lovers of what is beautiful in art, is due to His Highness for the very liberal and ready manner in which he has responded to the appeal on its behalf. If he could see his way to grant just a trifle more for cleaning up the surroundings of the other fine old ruins on the hill and doing a few necessary repairs, it would be a very great matter. Little has been done to save these buildings since the times of Rāṇā Mokalji and Rāṇā Kumbha, both of whom did much.

VII.—HYDERABAD. DECCAN.

26. The only work reported from this State is that of white-washing and providing Shāhābād stone flooring to the Haft Gumbaz in the Gulburgāh District, at a cost of Rs. 427-8-0.

VIII.—PROTECTED MONUMENTS.

27. I am sorry to have to report very little progress under this head. I have recommended monuments from time to time for inclusion in the list of Protected Monuments, but the matter has not gone much further, so far as I know, than the respective Collectors' recommendation to Government. This may be due, in great measure, to the uncertainty regarding the proper working and application of the Act. Draft rules for this purpose were drawn up some two years

ago in the Director-General's office at Simla, and were submitted to the various Governments for their opinion, but I have not heard how much further the matter has progressed. Once we get a definite code of rules for the working of the Act all else will be plain sailing. District Officers, too, are often at a loss to know what monuments should be selected, but this should not be difficult, if our Revised Lists of Antiquarian Remains are taken as a guide, and those monuments selected which are classed Ia or Ib, excepting only those which are in the hands of private individuals or communities, and are being regularly and fully used for any religious purpose for which they were originally erected. There will be some, even in the IIa and IIb classes, and even in the III class, worthy of being protected as long as they last, although they may be in too advanced a state of ruin or decay to have much or anything done to them in the way of repairs. It does not follow that a monument, because it is in the III class, should always be utterly neglected. Though a total wreck, or just a heap of ruins, its historical or other associations may invest it still with a peculiar and considerable interest of its own. A District Officer need not fear going beyond his powers in taking the preliminary action necessary under section 3 of the Act, for the results of fixing up a copy of the notice under section 3 (2) save him from making any mistake in the matter. I am, however, adding below a list of such monuments as I think might be placed upon the list. The page and number references relate to those of the *Revised List of Antiquarian Remains in the Bombay Presidency, 1897.*

Central Division.

Poona District—

- Old European tombs, page 8 (omitting last sentence).
- Karli Caves, page 8.
- Bhaja Caves, page 8.
- Nedra Caves, page 9.
- Solārādi Caves, page 9.
- Lohgaḍh Fort, page 9.
- Viskar Fort, page 10.
- Rajmachi Fort, page 10.
- Junnar Caves, page 14.
- Junnar, Śivaneri Fort, page 15.
- Junnar, Habshi tomb near Afiz Bagh, page 15.
- Junnar, small pyramidal tomb close to last, page 16.

Sātārā District—

- Sātārā Fort, and old *wāḍā* within, page 21.
- Afzal Khān's tomb at Pariābgaḍh.
- Kuḍal Caves, page 29.
- Karād Caves, page 30.

Ahmednagar District—

- | | | |
|-------------------|-----|-------------------------------------|
| Ahmednagar | ... | Damri Masjid, page 22. |
| Do. | ... | Salabat Khān's tomb, page 32. |
| Do. | ... | Fariā Bagh palace, page 32. |
| Dhoke | ... | The Dhokeśvara Cave, page 32. |
| Pedgaon | ... | Temple of Lakṣmī-Nārāyaṇa, page 35. |
| Do. | ... | Temple of Balesvara, page 35. |
| Bāmini | ... | Hemādpanṭi tank, page 39. |
| Kokamthān | ... | Old temple, page 39. |
| Ratanvādi | ... | Temple of Amriteśvara, page 41. |
| Harischaundraḡaḍh | ... | Caves and old temple, page 42. |

Sholapur District—

- | | | |
|------------|-----|---|
| Sholapur | ... | The old fort, page 43. |
| Panḍharpur | ... | Old temple in the town, being used as a police <i>chabutra</i> . |
| Velapur | ... | Old temple and <i>viragals</i> , or sculptured memorial stones by the roadside just outside the village, page 43. |
| Do. | ... | Old double-shrined temple, on the far side of a tank near the last, page 43. |

Nāsik District—

- | | | |
|-------------|-----|-------------------------------------|
| Nāsik | ... | Pāṇḍu Lepā Caves, page 45. |
| Tringalvādi | ... | Caves, page 48. |
| Siunar | ... | Temple of Gondeśvara, page 49. |
| Do. | ... | Temple of Aśvara, page 50. |
| Aukāi | ... | Caves, page 52. |
| Jhodga | ... | Old temple of Māṇikesvara, page 52. |

West Khândesh District—

Balsāge	...	Old temples, page 54.
Bhāmer	...	Fort and Caves, page 55.
Thālner	...	Old tombs, page 57.

East Khândesh District—

Sangamēśvara	...	Old temple, page 61.
Erāpḍol	...	Pāṇḍavas' <i>wāḍā</i> , page 58.
Pātan	...	Temple of Mahēśvara, old site, and other ruins, page 62.
Vāghlī	...	Temple of Mudhāidevi, and 3 inscribed slabs in Kṛṣṇa's temple, page 64.

Northern Division.

Ahmedābād District—

Ahmedābād	...	Ahmad Shāh's mosque, page 67.
Do.	...	Jāmi' Masjid, page 67.
Do.	...	Rāṇī Sipri's mosque and tomb, page 68.
Do.	...	Tū Darawāzā, page 68.
Do.	...	Azam Khān's palace, page 68.
Do.	...	? Muḥāfi Khān's mosque, page 68.
Do.	...	Tombs of the Queens of Ahmed Shāh, page 69.
Do.	...	Sidi Sayyid's Masjid.
Do.	...	? Sidi Basir's <i>mināra</i> , page 70.
Do.	...	Brick <i>mināra</i> at the Railway station, page 71.
Do.	...	? Miṣān Khān Jahān's Masjid, page 73.
Do.	...	Darya Khān's tomb, page 77.
Do.	...	Achyut Bibi's mosque and tomb, page 77.
Do.	...	Mir Abu Turāb's tomb, page 77.
Do.	...	Sayyid Usmān's mosque and tomb, page 77.
Do.	...	Miṣān Khān Chisti's mosque, page 78.*
Do.	...	Malik Alam's mosque, page 78.
Do.	...	Bābā Lulū's Masjid, page 78.
Do.	...	Rauza of Azam Khān and Mozam Khān, page 78.
Do.	...	? Ibrāhīm Sayyid's Masjid, page 78.
Do.	...	Bibi Ji's Masjid at Rājpur Hirpur, page 79.
Do.	...	Malik Isan-Ul-Mulk's mosque, page 79.
Do.	...	Mosque a furlong or so to south of latter, page 79.
Do.	...	Stone step-wall near latter, page 79.
Do.	...	Dādā Harir's mosque, tomb and well, page 80.
Do.	...	? Mātā Bhavānī's well, page 80.
Do.	...	The Dutch tombs, page 81.
Do.	...	The palace, harem and tank at Sarkhsj, page 81.
Do.	...	All the old tombs at Batwā, page 81.
Paldi Kochrab	...	The small stone mosque, page 83.
Adālaj	...	The step-wall, page 81.
Viramgām	...	The Monsar talāv, page 83.
Pholkā	...	The Khān Masjid, page 85.
Do.	...	The ruined building near the Tankā Masjid, page 86.
Do.	...	The Multāv tank, page 86.

Kaira District—

Muhmālibād	...	Tomb of Muḥārak Sayyid, page 93.
Do.	...	The tombs of Saifu'd-din and Nizāmu'd-din, page 93.
Do.	...	The Phir or Bhāmaria well, page 93.
Kapaḍvanj	...	The <i>torana</i> arch and <i>kundā</i> near the clock tower, page 94.
Do.	...	Jāmi' Masjid, page 94.
Sarpal	...	The old temple of Gaṭteśvara, page 94.
Borsad	...	Old step-wall, page 95.

Panch Mahāls District—

Chāmpāuer	...	Jāmi' Masjid, page 97.
Do.	...	Sukar Khān's <i>dargāh</i> , page 97.
Do.	...	Shahr-ki Masjid, page 97.
Do.	...	Māpḍvi, or custom house, page 97.
Do.	...	East and south Bhadr gates, page 97.
Do.	...	Naginā Masjid, page 97.
Do.	...	Bāwā Mau's mosque, page 97.
Do.	...	Kajuri Masjid, page 97.

* This should certainly be acquired from the Railway Company and be restored to its original condition. It has been converted into a dwelling house.

Panch Mahāls District—*continued*.

Champāner	...	Kevādā Masjid, page 97.
Do.	...	Lili Gumbaz-ki Masjid, page 97.
Do.	...	Ruined Jaina temples, page 97.
Do.	...	Jepure Masjid, page 97.
Pavāgadh	...	Fort and buildings, page 97.
Hajol	...	Sikandar's tomb, page 98.
Do.	...	Ek Minār-ki Masjid, page 98.
Do.	...	Panch Mahuda-ki Masjid, page 98.
Desar	...	Rudra Mālā temple, page 98.
Bhavaka	...	Old ruined temple, page 98.
Lilvadeva	...	Old ruins at—, page 98.
Ratanpur	...	Old temple with sculptured screen, page 98.

Broach District—

Broach	...	? Old Jāmi' Masjid, page 99.
Do.	...	Dutch tombs, page 100.
Do.	...	? Kōthi or Dutch Factory, page 110.

Surat District—

Surat	...	The castle of Surat, page 103.
Do.	...	Old English, Dutch and Armenian tombs, page 103.
Do.	...	Vauz's tomb, page 105.
Subāli	...	European tomb, page 105.

Thāpā District—

Thāpā	...	Fort, page 108.
Borivli	...	Old watch tower on hill, page 108.
Do.	...	Memorial stones, page 108.
Do.	...	Maṇḍapeśvara Caves, pages 108, 109.
Magathana	...	Poisar Caves, page 109.
Ambiwli	...	Jogeśvari Caves, page 109.
Kondivte	...	Caves, page 109.
Bandora	...	Portuguese fort at point, page 110.
Ambarāthā	...	Ambarāthā temple, page 110.
Palu Sonāla	...	Caves, page 111.
Bassein	...	All old Portuguese remains in the fort, page 111.
Arnāla	...	Fort, page 112.
Māhuli	...	Fort, page 113.

Presidency District—

Elephanta	...	Caves, page 207.
Bombay	...	Fragment of the old fortification near the European Hospital.

Southern Division.

Belgaum District—

Belgaum	...	Old Jaina temple in the corner of the Commissariat store-yard, page 115.
Do.	...	Old Jaina temple outside the Commissariat storeyard, but close to it, page 115.
Do.	...	Remains of old Hindu temple near the barracks at one time used as a Sergeants' mess and labelled Quarters No. 2, page 115.
Do.	...	Asad Khān's <i>dargāh</i> , page 115.
Degām	...	Old temple in village, page 117.
Konnur	...	Old temples at top of the Gokāk Falls, page 119.
Do.	...	Group of dolmens, page 119.
All inscriptions I and II, as far as possible.		

Dhārwar District—

Adaragunchi	...	Large Jaina image, page 123.
Unkal	...	Old temple of Chandramaulīśvara, page 123.
Gadag	...	Temple of Sarasvatī, page 127.
Do.	...	Temple of Someśvara, page 127.
Betgeri	...	Group of memorial stones in the village, page 128.
Lakkaṇḍi	...	Temple of Kāśīviśvāśvara, page 129.
Do.	...	Temple of Māpikēśvara and well, page 129.
Do.	...	Temple of Nanneśvara, page 129.
Do.	...	Temple of Nāgadavara, page 129.
Dambaḷ	...	Temple of Dodda Basappa, page 130.
Do.	...	Temple of Someśvara near the last, page 130.
Baukāpur	...	Temple of Arvattu Khambada in the fort, page 132.

Dhārwar District—*continued*.

Hāngal	...	The old temples in the fort, page 135.
Haveri	...	Old temple of Siddhaśvara, page 140.
Rānebennur	...	Stone circle, page 141.
Chaudadampur	...	Old temple of Muktesvara, page 141.
Motibennur	...	Dolmen in the village, page 142.
All inscription slabs classed I and II as far as possible.		

Bijāpur District—

Bijāpur	...	Jāmi' Masjid, page 153.
Do.	...	Batula Khān's Masjid, page 153.
Do.	...	Yusuf's old Jāmi' Masjid, page 154.
Do.	...	Ali Shāhid Pir's Masjid, page 154.
Do.	...	Mustafā Khān's mosque, page 154.
Do.	...	Nau Gumbaz, page 155.
Do.	...	Andu Masjid, page 155.
Do.	...	Zanjiri or Malika Jahān Begam's mosque, page 155.
Do.	...	Bukhari Masjid, page 155.
Do.	...	Zamrud Masjid, page 155.
Do.	...	Karim-ud-din's mosque, page 155.
Do.	...	Old mosque in the Collector's compound, page 155.
Do.	...	Makka Masjid, page 156.
Do.	...	Chinch Diddi Masjid, page 156.
Do.	...	Ibrāhīm's Jāmi' Masjid, page 156.
Do.	...	Ikhlas Khān's mosque, page 157.
Do.	...	Chotā Asār mosque, page 157.
Do.	...	Dakhasi Idgāh, page 157.
Do.	...	Rangi Masjid, page 157.
Do.	...	Pār Khān's Masjid, page 161.
Do.	...	Dhai Wādī Masjid, page 161.
Do.	...	Gagan Mahāl, page 164.
Do.	...	Sat Manzli, page 164.
Do.	...	Mihtari Mahāl, page 167.
Do.	...	Muhārak Khān's Mahāl, page 168.
Do.	...	Gol Gumbaz, page 168.
Do.	...	Ali I Rauza, page 169.
Do.	...	Green stone tomb, page 169.
Do.	...	Ali II Rauza, page 170.
Do.	...	Jod Gumbaz or "Two sisters," page 170.
Do.	...	Tomb of Pir Shaikh Hamid Qadir, page 170.
Do.	...	Malik Sandal's tomb, page 170.
Do.	...	Kamrakhī Gumbaz, page 170.
Do.	...	Sikandar Shāh's tomb, page 170.
Do.	...	Kishwar Khān's tomb, page 171.
Do.	...	Grave of Aurangzib's wife in the Nau Bāgb, page 171.
Do.	...	Haji Hasan Saheb's tomb, page 172.
Do.	...	Chānd Bāori, page 174.
Do.	...	Tāj Bāori, page 174.
Do.	...	Gumat Bāori, page 174.
Do.	...	The old water towers, page 175.
Do.	...	The Bari Kamān, page 176.
Do.	...	Ambar Khāna, page 176.
Do.	...	Sonahri Masjid, page 178.
Do.	...	Mosque No. 314, page 178.
Do.	...	Mosque No. 329, page 179.
Do.	...	Khidaki Masjid, page 179.
Do.	...	Ibrāhimpur Masjid, page 179.
Do.	...	Mosque No. 336 at Aināpur, page 180.
Do.	...	The group of the Ibrāhīm Rauza, page 180.
Do.	...	Moti dargāh, page 180.
Do.	...	Haidar Khān's tomb, page 180.
Do.	...	Shah Navāz Khān's tomb, page 180.
Do.	...	Afzal Khān's wives' tombs, page 181.
Do.	...	Afzal Khān's cenotaph, page 181.
Do.	...	Jahān Begam's tomb, page 181.
Do.	...	Ain-ul-Mulk's tomb, page 181.
Torweh	...	The Nauras or Sangat and Nari Mahāls, page 179.
Kamatgri	...	The water pavilions, page 182.
Aiholi	...	Temple of Meguti, page 183.
Do.	...	The caves, page 183.
Do.	...	Durgā temple, page 184.
Do.	...	Galiganātha temple, page 184.
Do.	...	Old temple in field between last and the village and to south-west of latter, page 184.

Bijapur District—*continued.*

Aiholi	...	Old temple near Galiganātha.
Do.	...	Dolmen near Galiganātha.
Do.	...	Rāmliṅga group, in field No. 75.
Do.	...	Two-storeyed Jaina temple and cave in hill-side just under Meguti.
Do.	...	Huchchimalligudi temple, in field No. 273.
Do.	...	Old temple with white-washed front in the village, in three bays of the ceiling of which are represented a Naga Rāja, Śiva on his bull, and Brahmā seated upon his goose respectively.
Do.	...	Upwards of twenty dolmens on the hill beside Meguti's temple.
Bādāmi	...	The Jaina and Vaiṣṇava Caves, page 186.
Do.	...	Old temple on the north fort.
Do.	...	Old temple on a knoll below the north fort.
Do.	...	Old gun lying in the large western bastion of the south fort.
Do.	...	The Bhūtanātha group of temples on the east of the tank.
Paṭṭadakal	...	The temple of Papanātha, page 187.
Do.	...	? The temple of Saṅgameśvara and inscribed tablet therein.
Karwār District—		
Banavāsi	...	Nāga stone with Pāli inscription at the temple of Madhukeśvara, page 189, No. (12).
Bilgi	...	Jaina <i>basti</i> of Parāvanātha, page 191.
Murdeśvara	...	A row of well-sculptured <i>virgals</i> or memorial stones, page 193.
Bhaṭkal	...	Temple of Jattapā Nāyakaṇa Chandraśaheśvara, page 195.
Do.	...	Temple of Ketapāl-Nārāyaṇa, page 194.
Do.	...	Three European graves dated 1633 and 1637, page 196.
Gersāppā	...	Chaturmukha <i>basti</i> at Nagarbasti-Keri, page 197.
Do.	...	The ancient site generally.
Ratnāgiri District—		
Dābhol	...	Old mosque near the sea, page 199.
Savarnādurg	...	Fort, page 203.
Kolābā District—		
Alibāg	...	Old fort, page 206.
Korle	...	Old fort, page 206.
Revandaṇḍā	...	Old fort and ruins within, page 206.
Nagoṭhanā	...	Old Musalman bridge, page 207.
Kuḍā	...	Caves, page 207.
Rāyagaḍh	...	Fort, page 207.
Pāi	...	Caves, page 208.
Kondāpe	...	Caves, page 208.
Ambīvali	...	Cave, page 208.
Kotali	...	Fort and two iron and one bronze gun, page 209.

Sind.

Karāchi District—

Tattā	...	The tombs on the Makli Hills, page 210.
Do.	...	The Dabgir Masjid, page 213.
Do.	...	Old European grave near the bungalow.
Khudābād	...	Old Jāmi' Masjid, page 213.
Do.	...	Tomb of Yār Muhammad Kalhorā, page 214.

Hyderābād District—

Hyderābād	...	Kalhorā and Talpur tombs, page 215.
Daulatpur	...	The <i>stūpa</i> Thal Rukkan, page 215.
Brāhmaṇābād	...	The ruins generally, page 215.
Depar Ghāngro	...	The mound and ruins, page 216.

Sukkur District—

Sukkar	...	Mir Māsum Shāh's tomb, page 219.
Do.	...	<i>Mīnār</i> near the last, page 219.
Do.	...	Some ruined buildings with tile work close to the Collector's bungalow.
Rohri	...	Site of the ancient city of Alor, page 220.
Vijnot	...	Site of an old city, page 220.

Thar and Pārkar District—

Gori	...	? Old Jaina temple, page 222.
Bhodesar	...	Old Jaina temples, page 222.
Virarah	...	The ruins of Pārī-Nagar, generally, page 223.

28. The above list may not be absolute. There may be other remains, that I have not yet seen, worthy of being included, and I would be glad if District Officers would kindly bring any such to my notice. Those entries preceded by

a query (?) are doubtful, not on the score of merit, but on the possibility of getting them listed, owing, perhaps, to their being still in regular religious use. It must be remembered that the list is not an official sanctioned list; it is only my own proposed list, which is open to alteration as circumstances may require. It is but a general answer to the many queries I get as to which monuments ought to be "Protected" in different districts.

IX.—EXCAVATION.

29. In compliance with the wishes of Government, conveyed in their Resolution No. 6625 of the 7th November last, paragraph 4, excavation work was carried on at Nāśik and on the site of Parjāpur, near Marol, in the island of Salsette. An account of this is given in Part II of this Report.

X.—ORIGINAL EXPLORATION.

30. The only original work done during the last season was at the old temple of Brahmā at Khed-Brahma in Idar territory. This place had never been visited by us before, nor by anyone capable of examining the building properly. Shrines to Brahmā are very few; and since it is understood that Brahmā is not, as a rule, worshipped, it is necessary, upon hearing of such a temple, to examine it in order to ascertain whether it was originally built for his worship, or has only been converted to that use in later times. As I have already written an account of this particular temple for the *Survey Annual*, I shall say nothing more about it here, other than that I had every reason to believe, after examining it, it was a genuine original Brahmā temple.

31. My excavation work at Nāśik and Parjāpur might also be included in original exploration.

32. Mr. Bhāndārkar's work as detailed in Part II was, of course, entirely original investigation.

XI.—EPIGRAPHY.

33. The following is Mr. Bhāndārkar's summary of the year's epigraphical work as carried out in the circle :—This season, *i. e.*, from April 1907 to March 1908, eighty inscriptions were copied, of which three are copper-plate grants and the rest are engraved on stone. Most of the latter belong to the Chāhamānas of Nādol and Jālor; and of these some refer themselves to the reigns of the Chāhamāna kings, for whom we so long had found no inscriptions, and others give us entirely new names not traced in previous records, not even in the Sūndhā hill inscription of Chāchigadeva (*Ep. Ind.* Vol. IX, p. 70 ff.). Thus, of Jojala two inscriptions were found, supplying for him a date V. E. 1147 (A. D. 1090). Of Aśvarāja again, two epigraphs were discovered, specifying the dates V. E. 1167 and 1172. The names, though not the dates, of these kings are known to us, but the princes, who are known to us for the first time, are Kaṭuka and Rāyapāla. The name of the first occurs in three inscriptions, in two of which he is spoken of as *yuvārāja* or heir-apparent and son of Aśvarāja, the third giving him the date 31, which, if taken as a Siddha-saṁvat, becomes equivalent to A. D. 1143. Of Rāyapāla no less than seven inscriptions have come to light, with dates ranging from V. E. 1189 to V. E. 1202. At Sānchor, again, an inscription was found, which gave an account of an entirely new Chāhamāna family. Another stone-inscription, which may perhaps be noticed in passing is that of the Paramāra king Pūrnāpāla, found at Bhaḍund and bearing the date V. E. 1102. Of the copper-plate inscriptions two are worthy of note. One of these was found at Daulatābād in the Nizām's dominions. It registers a grant made in Śaka 715 (A. D. 793) by the Rāshtrakūṭa Śankaragaṇa, cousin of Dhruva who was then the paramount sovereign. The second was originally found at Hānsot in the Broach District. This also is a charter issued from Bhrīgukachchha (Broach) by one Bhartri(tri)vaḍḍa II of the Chāhamāna dynasty. It speaks of Nāgāvaloka as his overlord, and mentions the date 813, which, if referred to the Vikrama era, corresponds to A. D. 756.—D. R. B.

XII.—NUMISMATICS.

34. The revised rules regarding the working of the Treasure Trove Act, referred to in my last Progress Report, paragraph 39, were issued during the year with the Bombay Government Resolution No. 5522 of the 10th of September last, in the General Department.

35. In this resolution Government have asked me to prepare a catalogue of the existing collection of coins in the Archæological Museum, Poona. Nothing could be done at this during the touring season, but it has been commenced since returning from the field, and will go forward more rapidly as soon as the work connected with the preparation of this Report and other urgent matters are out of hand.

36. In my last Progress Report I have a note on the find of *larins* in the Ratnāgiri District. As the inscriptions upon these are very fragmentary, and have not been satisfactorily deciphered, I had hoped that such a unique opportunity would have been seized to try and read the superscription, since, with so many coins, I think, it would have been possible to get at the whole inscription, letters which did not appear on one specimen being found upon another. The coins are now dispersed, and I have not heard whether this was done. Officers in charge of Museums to which specimens were sent would be glad to have a copy of the restored superscriptions.

37. In connection with the establishment of a new Museum at Indore, mentioned in the next section under "Museums," I have received packets of coins from time to time, from the Honourable the Agent to the Governor-General in Central India, for examination and opinion as to whether they were worth keeping for the new collection. I have thus examined and sorted 299 coins comprising 1 gold, 287 silver and 11 copper.

38. In November last Mr. Simcox, Collector of East Khândesh, kindly presented our Museum with 46 copper coins, embracing specimens of ancient punch-marked coins, Taxila coins, Indo-Sassanian, Delhi Sultāns, and the Sultāns of Mālwa.

39. Professor Gammie, who is establishing the new Horticultural Gardens in the fort at Bassein, was good enough to give me for our collection some 14 copper coins and medals unearthed, at odd times, within the fort by his Assistant Mr. Parāñjpe while making a clearance of the jungle. Among them is one Bombay pice of Charles II, one early Bombay East India Company pice, and some Marāṭhā and Portuguese coins.

Treasure Trove.

40. On the 15th March 1907, 5 gold and 32 silver coins were found at the village of Vejalpur in Kalol *tālukā*, Panch Mahāls District.

41. In December, 1906, 152 Chāndavāḍi rupees were found at Gondāvle Bk, *tālukā* Māñ, Sātārā District, in a dilapidated part of a house. In the same district 39 old Hukeri coins were found in a house at Amṇāpur, *tālukā* Tāsgāon, in May 1907.

42. Treasure Trove consisting of 42 Chāndavāḍi rupees was found buried under a tree at the foot of a hill near Digewāḍi, Pātañ *tālukā*, in the Sātārā District, in the month of May 1907.

43. In the Poona City a man found 21 old silver Muhammadan coins, together with a few modern coins both counterfeit and true, in February 1906.

44. In the same district, at Junnar, 183 current Indian rupees were found buried in the back courtyard of a house, in April 1907.

45. A further Treasure Trove was found in the wall of a house in Poona which had fallen. It consisted of 68 current rupees together with sundry gold, silver, and brass ornaments.

46. A small copper pot containing 110 silver pieces called Ankuṣi rupees, was found in July 1906 in the village of Tāked Khurd in the Igatpuri *tālukā* of the Nāsik District.
Nasik.
47. Current coin to the extent of Rs. 16 was found in a house at Nāsik on the 21st June 1907.
48. On the 24th July 1907 Treasure Trove, consisting of eight Alamgiri rupees, was turned up by passing cattle in front of a house in the village of Bhilkoṭ in the Mālegāon *tālukā* of the Nāsik District.
49. A rich find of gold ornaments was made at the village of Nandgāon, *tālukā* Māhim, in the Thānā District, in May 1906. It consisted of rings, a chain, and a *pati* of the aggregate value of Rs. 1,180.
Thana.
50. In June 1907, fifty-four rupees of 1840 were found hidden underneath the *gārthān* land at the village of Dāhāṇu, *tālukā* Dāhāṇu, in the Thānā District.
51. About the middle of May 1907, 10 silver coins of the Bāhāmāni dynasty were found hidden in a field at Bagilge Dukervādi, Chandgaḍ *mahāl* in the Belgaum District.
Belgaum.
52. In the same district, in December 1906, 49 Panāli rupees were found in an earthen pot, hidden in the wall of an old ruined house in the village of Bhoj, Chikod *tālukā*, Belgaum District, but was not advertised in the *Government Gazette* until January last.
53. A find of coin and ornaments was made, while the bricks of a fallen wall were being removed, in the Shāhpur Division of Ahmedābād. The coins consisted of 44 current and 14 "Sakai" (Sikka f) rupees.
Ahmedabad.
54. At the village of Soldhara, Chikhli *tālukā*, Surat District, 14 current rupees were found buried in the verandah of a house.
Surat.
55. Some 6 gold coins, apparently of a very ancient date, were discovered at the village of Mitho Dero, about 9 miles from Lārkhānā, in Sind, in August 1907.
Larkhana.
56. In the Narshingarh State in the Bhopāl Agency, Central India, 237 silver Mughal and Native State coins were found at the village of Kurawar.
Central India.
57. On the bank of a river in the village of Basudha, in the Bhāgelkhaṇḍ Agency, were found 16 coins, mostly of Mughal coinage.
58. Following is a statement supplied by the Honorary Secretary, Bombay Branch, Royal Asiatic Society, regarding the distribution of Treasure Trove coins during the eighteen months January 1907 to June 1908, in accordance with the request of Government in their Resolution No. 5522 of the 10th September 1907, paragraph 4. The distribution of Nahapāna coins was made by the Society according to the old Government of India list, the Government resolution, mentioned above, not having reached them in time, and coins were also sent to the following institutions not included in that list, *viz.*, the Bodleian Library, Societie Asiatique, the Fitzwilliam Museum, Cambridge, the K. K. Museum, Berlin, and the Rājkoṭ Museum, Kāthiāwār. Upon calling their attention to the later Government of India list and the Government of Bombay Resolution No. 6625, of the 7th November 1907, paragraph 8, sets of these coins were distributed to the following museums :—

Prince of Wales Museum,
Bombay.
Peshāwar Museum.
Quetta Museum.
Ajmer Museum.
Rangoon Museum.

Bijāpur Museum.
Udaipur Museum.
Indore Museum.
Bhāvanagar Museum.
Junāgaḍh Museum.
Dhār Museum.

A summary of the results of the Treasure Trove Coins dealt with from January 1907 to June 1908 by the Honorary Secretary, Bombay Branch, Royal Asiatic Society.

The number of coins reported on and distributed under the Treasure Trove Act from January 1907 to June 1908 was 14,150. Of these 13,265 were received from the Collector of Nāsik, 356 from the Collector of Ratnāgiri, 67 from the Collector of Ahmednagar, 25 from the Collector of Bijāpur, 14 from the Collector of Hyderābād (Sind), 17 from the Collector of Kairā, 359 from the Collector of Poona, 37 from the Collector of the Panch Mahāls and 10 from the Collector of Belgaum. The coins are classified as follows :—

Metal.		Ancient.	Larins.	Modern.	Mogbul.	Bāhāmāni.	Total.	
				Native States.				
Gold	...	...	...	...	6	...	6
Silver	...	13,624	356	33	70	10	14,093	
Copper	...	...	...	34	17	...	51
Total		...	13,624	356	67	93	10	14,150

and they have been distributed as shown below :—

Institutions.	Gold.	Silver.	Copper.	Billon.	Total.
The Prince of Wales Museum, Bombay	3	40	2	...	45
The Indian Museum, Calcutta	2	44	3	...	49
The Madras Museum	1	40	2	...	43
The Provincial Museum, Lucknow	38	2	...	40
The Lāhore Museum	37	2	...	39
The Nāgpur Museum	34	2	...	36
The Public Library, Shillong	34	2	...	36
The Archæological Museum, Poona	33	2	...	35
The Peshāwar Museum	25	1	...	26
The Quetta Museum	25	1	...	26
The Ajmer Museum	25	1	...	26
The Rangoon Museum	23	1	...	24
Asiatic Society, Bengal	33	3	...	36
Bombay Branch, Royal Asiatic Society	33	3	...	36
The British Museum	22	2	...	24
For sale at the Mint, Bombay	13,166	20	...	13,186
Victoria and Albert Museum, Bombay	23	1	...	24
Karāchi Library and Museum	22	1	...	23
Special presentation of Nahapāna coins to institutions and to certain gentlemen in Europe and India with permission of Government	387	...	...	387
Special presentation of Traikūṭaka coins to Rev. Mr. H. R. Scott with permission of Government	9	...	...	9
Total ...	6	14,093	51	...	14,150

The most notable find was of the silver coins of Nahapāna, the first of the Western Kshatrapas, discovered in the Sinnar Tālukā of the Nāsik District. The Rev. Mr. H. R. Scott, to whom the coins were sent for decipherment, had carefully gone through the hoard, comprising about 13,265 specimens, and fully described them in a paper he prepared for the Society. It appears in No. 62 of the Society's Journal issued this year.

An interesting find of silver wire coins occurred in the village of Saitawde in the Ratnāgiri District. The coins are called *Larins* from *Lar* a

Persian District at the head of the Persian Gulf where they were originally produced. The *larins* that are found on this side of India are generally of Indian make, and believed to be of the Adil Shāhi dynasty of Bijāpur. The coin is of a curious shape, being a thick piece of silver wire doubled in the middle and flattened at the folded part to receive an impression.

An important discovery of a large quantity of silver coins was made near the village of Kazad in the Indāpur Tālukā, Poona District. They are all coins of the Traikūṭaka king Dahragana (Dahrasena) (A. D. 465) except four which are of his son Vyāghragana. The Rev. Mr. H. R. Scott has written a paper on the coins, and it will be published in the forthcoming number of the Journal.

Among the other coins may be mentioned 10 silver coins of the Bāhāmani dynasty found at Chandgaḍh Pethā in the Belgaum District. All the ten coins are in an excellent state of preservation. Two of the coins are of the first king of the dynasty 'Ala-ud-din Hasan Shāh Gangu Bahman, and eight of the second king Muhammad Shāh Bahman Ghāzi. The find, though small, is important as gold and silver coins of the kings of the Bāhāmani dynasty are scarce.

XIII.—MUSEUMS.

59. The competition for designs for the new Prince of Wales Museum, Bombay, produced sixteen designs—twelve from Indian and four from European Architects. One of the latter was chosen, but upon further examination it was found to work out to a cost greater than the funds at our command. It is now being ascertained whether a fresh design can be made which will come within our means. In the meantime objects of interest are being collected with which to stock the museum when ready. These are being stored for the present at the rooms of the Bombay Branch of the Royal Asiatic Society, and already comprise some 45 coins—3 gold, 40 silver and 2 copper—and 81 sculptures, images, and inscribed stones. These, of course, are in addition to the contents of the Poona Archæological Museum which will be transferred.

60. In the antiquarian section of the Victoria and Albert Museum, Bombay, the following additions were made during the year : 21 silver coins of Nahapāna, 2 silver wire coins (*larins*), 13 Indo-Portuguese copper coins, 9 East India copper coins, one copper Cambay coin, 2 copper coins of Cutch.

61. The Poona Museum, in my own charge, has received the following additions to its coin collection : 6 gold, 95 silver, and 69 copper coins, embracing Gupta, Sikh, Mughal, Kshatr-
Poona. apa, Sindhi, Bengālī, Indo-Scythian, Bāhāmani and Bijāpuri specimens and coins of the French East India Company and Indian Native States. In addition to the coins the following objects were acquired, *viz.*, two black stone images, 3 brass images, one wooden gilt image of Buddha with box shrine, one enamelled tile from the mosque of Omar at Jerusalem, an inscribed slab from the Collector of East Khāndesh, and one old large brick from the Indore Darbār.

62. The Bijāpur Museum has been started, the objects, which had been stored in a godown under the Asār Mahāl, having been transferred thereto. Plate glass cases have been made for displaying the old Bijāpur carpets from the Asār Mahāl. A Curator has been placed in charge. Out before the building, upon a raised platform, has been arranged a gun trophy, in which are grouped many of the old guns of Bijāpur, together with some of the large columns and other sculptured blocks too big to be taken inside.

63. The Honorary Secretary, Watson Museum of Antiquities, Rājkoṭ, Kāthiāwār, favours me with the following list of objects added during the year : 34 silver and 7 copper coins—Sassanian, Kshatrapi, Prussian, Native States, etc., and a copper plate grant, together with a number of impressions of inscriptions. Altogether 221 articles were acquired.
Rājkoṭ.

64. The Barton Museum, Bhāvanagar, added to its collection a sealed copper-plate grant of the Sainvat year 208, found at Sodvadra village during the year.

Bhavanagar.

65. In my last Progress Report I mentioned the proposed Museum at Indore. I am now able, through the courtesy of the First Assistant to the Agent to the Governor-General,

Indore.

to state that the Indore Museum will be a Provincial one in every sense of the word. It will be located in the old Daly College building as soon as negotiations for its purchase and suitable alterations are completed. Proposals regarding future grants-in-aid and initial expenditure on furniture, etc., have been laid before the Government of India. In the meantime coins and other objects are being collected for it.

66. It was proposed to erect an open air enclosure to form a kind of museum

Sanchi.

in which to safeguard the sculptures which are now lying near the great *stūpa* at Sānchi in the Bhopāl State. I designed an inexpensive building which I left with Mr. Cook, the State Engineer, who was to shew it to the Darbār, and, if possible, get a grant for it. I hear that nothing has yet come of it.

67. The Ajmer Museum has been started, and a Curator has been appointed, namely, Mr. Gaurisankar Hirāchand Oza, lately

Ajmer.

of the Museum at Udaipur. He is an enthusiast in matters antiquarian, and the Ajmer Museum has thus gained at the expense of the Udaipur Museum. Draft rules have already been drawn up for the conduct of its affairs.

XIV.—COMPILATION OF LISTS.

68. The gathering of material for the Lists of Remains in Rājputānā is still being carried out by Mr. Bhāndārkar. We are finding the country more fully stocked with ancient monuments than we had any idea of. On reaching a spot already mentioned in some list or account, he usually finds remains in half a dozen other places in the vicinity that have never been brought to light, and many of these of great interest. The work is therefore slower than was anticipated, but it is thorough. A detailed account of his last season's work will be found in Part II of this report.

69. Our own *Revised Lists of Remains in the Bombay Presidency* are being added to and corrected from time to time. The greatest help we have yet had is what we are receiving from Mr. C. W. M. Hudson, Collector of Dhārwar. The many additions and corrections that he continues to send in from time to time are most valuable, and will make the Dhārwar list one of the most accurate and complete in the book.

XV.—PUBLICATIONS.

70. The portfolio of Sind enamelled tiles, mentioned in my last Report, was issued during the year. This was the only separate publication. I have forwarded two articles for the *Annual*, one upon the restoration of the Jaina tower at Chitor and another upon the Dhamnār caves in Central India. Another article I had in preparation at the end of the year upon the old temple of Brahmā at Khed-Brahma in Mahi Kānṭhā.

71. Mr. Bhāndārkar has supplied four articles to the *Epigraphia Indica*, on (1) the Vasantgadī inscription of Varmalāta; (2) the Daulatābād plates of the Rāshtrakūṭa Śāṅkargana; (3) the Buchkalā inscription of Nāgabhaṭṭa; and (4) the Ghaṭiyālā inscriptions of Kakkuka. To the *Annual* he has contributed two articles on the Maṇḍor sculptures and the *Śakunikā-vihāra* respectively.

72. With reference to Government Resolution No. 6625 of the 7th November last, paragraph 5, I have to report that the current duties connected with the great area embraced within our Circle has prevented me from working up my notes and other material into monographs upon the Hemādīpanti and Chālukyan temple work and other subjects, such as the Muhammadan architecture of Bijāpur, the

remains in Sind, and Jaina remains in Kāthiāwād and Gujarāt. It is to enable me to work up these that the subject of an extension of my service, after September 1909, has already been mooted by the Director-General of Archæology. It is only upon being relieved of the ordinary work of the Circle that I can satisfactorily concentrate my energies upon this work. The material for all these is ready, and only requires uninterrupted and sustained study to work it into proper form for publication.

XVI.—CONTRAVENTION OF STANDING ORDERS.

73. The Executive Engineer, Kairā and Pauch Mahāls, drew my attention, in February last, to the fact that the Manager of the Jain Conference, lately held at Champāner, had, without permission, white-washed the western stone arched gates to Champāner. These are on the list of archæological remains. The Supervisor had written to the Manager asking him to have the whitewash removed, but whether this has been done or not I do not know. I have written to the Collector on the subject. This shews the necessity of having all ancient monuments of interest declared protected as soon as possible.*

XVII.—OFFICE LIBRARY.

74. The Office Library was increased during the year by the following works:—

First supplement to the Catalogue of Books in the Library of the Director-General, April 1904 to December 1905.

Index to	do.	do.	(Issue 1905).
Do.	do.	do.	(Issue 1906).

Stone Carving and Inlaying in the Bombay Presidency.

Code of Instructions for erection and testing of lightning conductors.

Bombay Gazetteer, Kāthiāwād, Vol. VIII-B.

Catalogue of India Museum Coins.

Catalogue of the existing coins in the Nagpur Museum.

Annual Progress Report of the Assistant Superintendent, Archæological Survey, Southern Circle (Epigraphy), for 1906-1907.

Do.	Superintendent, Archæological Survey, Frontier Circle, for 1906-1907.
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Do.	Superintendent, Archæological Survey, Southern Circle, for 1906-1907.
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Do.	Superintendent, Archæological Survey, Burma Circle, for 1906-1907.
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Do.	Archæological Surveyor, Northern Circle, for 1906-1907.
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Do.	Superintendent, Archæological Survey, Northern Circle, for 1906-1907.
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Do.	Superintendent, Archæological Survey, Eastern Circle, for 1906-1907.
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Annual Report of the Director-General of Archæology.

Indian Empire, Imperial Gazetteer, Vol. I.

Do.	do.	Vol. III.
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Do.	do.	Vol. IV.
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Conservation (General Instructions for the preservation of) of Ancient Monuments.

Notices of Sanskrit MSS., Bengal, Vol. III.

List of Sanskrit and Hindi MSS. at the Sanskrit College, Benāres, purchased during 1906.

Report of a second tour in search of Sanskrit MSS. in Rājputānā and Central India by Professor S. R. Bhāndārkar, M.A., 1905-1906.

Kārvān Māhātmya, Sanskrit MS.

Śrīmāla-Purāṇa.

24th Annual Report of the Bureau of American Ethnology.

Bulletin No. 30, Part I A-M, of the Bureau of American Ethnology.

Bulletin No. 33 of the Bureau of American Ethnology.

Ancient Khotan by M. A. Stein, Vol. I.

Do.	do.	Vol. II.
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Four sets Technical Art Series.

Journal of the Bombay Branch of the Royal Asiatic Society, No. 62, Vol. 22.

Medicine of Ancient India, Part I, Osteology, by Dr. A. F. Rudolf Hoernle.

* I have since heard from the Collector that this has been done.

Siad coloured Tiles, Portfolio of —.
 Indian Antiquary, current numbers.
 Epigraphia Indica, current numbers, together with Epigraphia Indo-Moslemica.
 Journal of Indian Art, current numbers.
 Bibliography, Vol. XX, Part II.

XVIII.—ANNUAL EXPENDITURE.

75. The cost of the working of the Western Circle of the Archæological Survey of India during the year was Rs. 22,366-12-3. The details are :—

						Rs.	a.	p.
Salaries	...	...	...	...	...	17,813	5	9
Travelling allowances	...	...	...	...	...	2,772	0	3
Contingent charges	...	...	...	...	...	1,781	6	3
Total Rs....						22,366	12	3

XIX.—PROGRAMME FOR 1908-09.

76. Unforeseen calls elsewhere permitting, I propose starting my next season's tour at Elephanta. Information has been sent me about a recent fall of a great mass of rock from over the front of the main cave, almost blocking the entrance. The Kānheri caves must also be visited to settle what should be done there to conserve them properly, and to come to some more definite understanding with the proprietor respecting their care and custody. I should then proceed to the Panch Mahāls to visit several places containing remains of interest that the Collector has written me about. These places are Bhavka, Richya, Ratanpur, Lilvadeva, and Desar. The ruined *harem* at Sarkhej near Ahmedābād has to be examined with reference to proposed repairs to it; and other buildings, on which work is progressing, will have to be inspected. After this I would take up Mudherā in the Kādī Division of H. H. the Gāikwād's territory which I have promised to advise upon. It is about fifteen miles west of Mehsānā station. On the way I have to visit the famous Adālaj well, 12 miles north of Ahmedābād. Thence I would look in upon the work progressing at the Dilwārā temples at Ābū, and continue north to Maṇḍor near Jodhpur where Mr. Marshall intends doing some excavation work and is anxious I should join him for a few days. It was here, the ancient capital of Mārwar, that Mr. Bhāndārkar, the season before last, stumbled upon some very early Gupta work. After this I would make my long deferred visit to Sind and Brāhmanābād, to excavate again on the site of the latter place and Vijnote, and inspect some of the more important buildings elsewhere requiring attention. Should I have time after this, I would devote it to Aihole and Pattadakal in Bijāpur, and other places in the Dhārwar District. There is a long deferred visit due to Māṇḍu in Central India, a call for which I may have at any time. It has been twice put off on account of famine and plague. Work, again, is still going on at Khajarahā, to which place I may possibly be called away.

77. Mr. Bhāndārkar will probably have some little time with Mr. Marshall at Maṇḍor in order to get a lesson in excavation work. For the rest of his time out he will prosecute his search for antiquarian remains in those parts of Rājputānā which he has not yet touched, and steadily work northwards. The part of the country he will tour through chiefly is that lying between Sirohi and Jodhpur, whose remains seem almost inexhaustible. Some of the places known to possess antiquarian remains are Barkānā, Saṇḍerāo, Kortā, Pāldī, Jālor, Rāmsen, Bīthorā, Bāntā and Sojat.

HENRY COUSENS,

Superintendent, Archæological Survey,

Poona, 27th July 1908.

Western Circle.

PART II.

78. In previous Progress Reports I have already referred to the matter of staining new work in the repairs to ancient buildings, but I would still like to have one final word upon it, more especially as I have two good photographs to illustrate my contention. Opinion is divided on the point, even between those engaged upon the conservation of ancient monuments in Europe, and it is with all due deference to the opinions of such experts as may differ from me that I pen the following note.

79. In the first place, I suppose it will be conceded that it is quite necessary, on occasion, to replace missing members such as pillars, capitals and lintels, and to close up gaps in wall surfaces when the original stones have fallen or crumbled away. Such repairs are, more often than not, absolutely necessary for the stability of the structure concerned. And these repairs may be roughly classed under two conditions—those to buildings in an otherwise perfect state, and those to such as are ruinous. In the former, I consider it would amount to vandalism to replace these parts with rough unsightly work. So long as the building stands in perfect condition, it has as much claim to have its repairs carried out in the style and spirit of the original, as far as it is possible to do so, as such monuments as Westminster Abbey have had in the many subsequent repairs and additions to them. If, in a pillared building, for example, in a row of beautiful columns the original builders substituted a plain square block for one of them, it would be looked upon as a serious blemish to the whole structure, and one would wonder what possessed the architect to allow such a thing. Does it, then, make any difference whether that square block was put in ten years after the construction of the edifice, or fifty, or five hundred? It is always a blemish, and, the more so, the more complete the structure is at the time. In the case of a ruin the substituted member should certainly be a plainer and simpler thing, as a newly carved copy of the original would look strangely out of place beside the mouldered, weather-worn and fragmentary remains. The repair in the latter case partakes of the nature merely of a support or prop to keep the building or parts together, and is looked upon as such. Again, in a living building, still used for its original purpose, and by a community over whom we have no control, who have a right to add or repair as they please, additions and alterations are sometimes needed for their present requirements. These are certainly better carried out under proper advice, in conformity with the original style, than in the manner likely to be followed by the people themselves, which is so often disastrous to the appearance of the building.

80. Conceding, then, as we cannot otherwise do, the necessity at times of substituting new for missing members and parts, and that, in certain cases, these parts should follow the style and feeling of the original work, the question comes in of staining this new work, when it is not possible to obtain materials approximating the tint of the old work. The whole end and aim of architecture, or decorative building, is to please the eye. If, then, we introduce anything into the composition of a design that offends, we render all our efforts at decoration futile, for the eye will be constantly drawn towards the offending spot, which will thus mar the *tout ensemble* of the work. In many repairs, such as those that have been carried out at Ahmedâbâd, a purely white stone, shaft or capital has been introduced to take the place of a missing one, which, though originally white, when fresh from the builder's hands, had, in the course of ages, weathered to an almost perfectly black tint. The white patches which result are exceedingly offensive, for they look like areas of white plaster, though the same stone, and, perhaps, from the same quarry as the original. In the course of ages these, too, will weather to the same tint, but, in the meantime, are they just to be left ugly eyesores upon the face of an otherwise exquisite façade? They are jarring notes in a beautiful harmony. Then, why may we not anticipate the work of time by toning down this harsh white by some staining mixture, which will last until the stone assumes its own weather stains? A darker stone or material might be used, but this is not always available. It is said that a close imitation of the original, in style and colour, is false, and such repairs are likely hereafter to

be mistaken for original work. But it need not be, if marked with a date in an inconspicuous place. It is not necessary to advertise our repairs upon a building by their very ugliness. The accompanying two photographs taken of recent work at the Sās Bahu at Gwālior, *viz.*, masonry buttresses introduced to prevent the whole mass of the temple from collapsing, illustrate what I have said, and I think very few will say it would have been better to have left the white stone as it came from the masons' hands.

81. In the case of repairs to the plaster work on domes or walls, no objection could surely be made to the toning down of the colour of the raw white new material by the admixture of some colouring ingredient. It is to be hoped the days are gone by when dark grey weather-stained plastered domes were repaired with pure white plaster, which wriggled up the cracks like streaks of lightning.

82. With reference to Government Resolution No. 6625 of the 7th November 1907, paragraph 2, I quote an extract from the Executive Engineer's (Bijāpur) letter No. D.-979 of the 3rd March 1907, to the Superintending Engineer, Southern Division:—

Stone workers at
Bijapur.

"2. Paragraph 3 of the Government Resolution No. 4, General Department, dated 3rd January 1907.—The stone-work required to replace the damaged portions of the cornice at the Jami Masjid, Gol Gumbaz, and Ibrāhim Rauza at Bijāpur, and other architectural restorations are being done satisfactorily by the workers locally trained for the purpose. Mr. Cousens, the Superintendent of the Archæological Survey, at his recent visit to Bijāpur, on the 6th ultimo, seemed to be thoroughly satisfied with the progress and the nature of the work done up to date. There is, therefore, no necessity for importing stone carvers from Ahmedābād, as the procedure would enhance considerably the cost of the restoration. Mr. Cousens also expressed this same opinion."

83. This is correct; and my examination of the work since has confirmed this opinion. The ornamental chiselling is all geometric, and, for that reason, is much easier than that required upon such mediæval temples as we find in Gujarāt and Rājputānā. The work has been really well done, and at half the cost it would have been under imported masons. My omission to notice this matter in my last year's Progress Report was due to the short time in which I had to put the latter together before going on leave on the 1st June, when it was overlooked.

Excavation.

84. As already mentioned, in Section IX, Part I, of this Report, excavation work was carried on at Nāsik and at Parjāpur in Salsette. Government were desirous that some excavation work should be carried out in the Presidency proper as distinct from, and in addition to that proposed at Brāhmaṇābād in Sind, and in their Resolution No. 4 of the 3rd January 1907 they specified certain sites. Sites in the Presidency, likely to yield anything approaching the age of the unearthed Buddhist remains in the north of India, are, as far as I know, very rare indeed, and are not found out of Sind. That there are sites as old there can be little doubt, but the Dakhan trap everywhere comes to the surface, or so near to it, that there is seldom any depth of soil upon it to cover much up. This is what I found both at Nāsik and Junnar—rock everywhere. And these are two very ancient sites, in the proximity of very old Buddhist caves, and mentioned in some of their inscriptions. Nāsik has continued down to the present an important religious centre, and buildings have been built and rebuilt and improved, and old material has been used over and over again, so that very little, if anything, of ancient times has escaped the hand of the utilitarian. The only hope lies in the possibility of stumbling across the stump of some old *stūpa* in the guise of a natural mound, and hitherto passed over as such. At such sites as Nagarbastikeri (old Gersāppā) I should expect to find nothing older than the eleventh or twelfth century, and that in the shape of broken images, inscribed slabs, and fragments of fallen temples, on or near the surface. The foundations of such temples are of little interest. They were never carried down any depth, and consisted of shapeless or almost shapeless boulders. They were all so much alike in plan that little would be gained, as a rule, in excavating them. On these mediæval Hindu sites there is no chance of turning up relics, seals, and the like, and there were seldom any substantial buildings, such as monasteries, connected with the temples. The latter stood alone, here and there amongst crooked streets lined with mud and plaster dwellings.

85. Nāśik and its neighbourhood were thoroughly examined. On the road from Nāśik to Govardhan, in a mango grove, the late
 Nasik. Dr. Bhagwānlāl Indrāji found a conical mound, which he

opened by sinking a shaft through its entire depth of twenty-six feet. From what he found—a broken earthen pot, within a rough circle of boulders, containing burnt human bones—it would appear to have been a prehistoric burial mound. I found two other somewhat similar mounds, certainly artificial, nearer Nāśik, on the same road, which he does not mention. The more likely one, in field No. 691, I opened, and went down to a depth of twenty-five feet into virgin soil without result. The bulk of the mound appeared to be made of a black viscid clay which, I understand, is only found in the adjacent river bed. I drove a slanting cutting from the south, and at the same time opened out a well in the centre of the mound as it now stands. On reaching virgin soil I probed all around the centre as far as I dared without risking the falling in of the sides upon the coolies. It is possible that there may be some such remains, as Dr. Bhagwānlāl found in the Govardhan mound, still within it; if so, the present centre cannot be the same as the original by a long way. This mound is about five hundred feet round the base. The second mound, which I did not open, is close beside the road on its south side, at the second mile and second furlong stone. Just beyond this on the other side of the road is yet another mound, rather shapeless, upon which is placed a small temple of Khanderāv.

86. The Parjāpur site, about a mile north of Marol village in Salsette island,
 Parjapur. was brought to my notice by Mr. S.M. Edwardes, I. C. S. who contributed an article upon it, under the title of,

"The Dead City of Sashti," to *East and West* in April 1902. This site, which is bounded by the Salsette hills on the north, by a long ridge in which are the Kondivte Caves on the west, a stream on the east, and Marol village on the south, is made up of patches of low rice fields in between irregular areas of rocky waste ground now more or less covered with palms and brushwood. Upon some of these latter spaces are vestiges of former Hindu temples of the fourteenth or fifteenth century. This site Mr. Edwardes seeks to indentify with a city called Partāppur or Pratāppar which Marāṭhi records state was built near the centre of Sashti (Salsette) by Pratāpdeva or Partāpdev, son of Bhimadeva who fled from Devagiri to Salsette on the approach of 'Ala-ud-din Khilji. The site has, however, been wiped almost clean by the Portuguese, who found, in the ruins of the old temples, abundant material with which to erect their churches and convents, which themselves are now in ruins or have disappeared altogether.

87. Near the centre of the site, on the west side of a tank, around which are indications of old buildings, excavation work was started, which resulted in our unearthing, just under the surface, the roughly squared masonry of the foundation of a fairly large building covering an area of 112 feet by 81 feet. From the few fragments of sculptured mouldings from the outer hall, I should say the latter was an addition of about the early part of the fifteenth century or end of the fourteenth, to an earlier temple. The whole building consisted of two principal parts almost identical in foundation plan. The eastern part, adjacent to the tank, shews a square inner room or shrine, twenty-three feet square, within the larger hall forty-four feet square, leaving a passage all around about eight and a half feet wide. Within the inner room are the four foundations of four pillars, forming a square. A doorway probably led out from this shrine into the larger hall, and another doorway from the large hall into a verandah which seems to have run along the front of the temple. The larger outer hall appears to have been added at a later time, for the front of the upper course of the foundation masonry of the verandah has been chiselled smooth, which would not have been the case if the outer hall had been added at the same time that the main building was erected. All this finished surface then became buried in the floor of the addition. Judging from the base blocks in the foundation, this outer hall must have been supported upon some thirty or thirty-six columns. Around the whole ran a low parapet wall, decorated on the outside with panels filled with lozenge shaped ornament. On to the south side of the main temple, at the east end, has been added a room. The remarkable thing about this site is that not a fragment of any image was found upon it.

88. There were no signs of any altar, against the back wall of the shrine, for an image, nor any of the foundation of a *linga* in the middle. One could almost imagine the temple, before the outer hall was added, to have belonged to the last of the Buddhist colony living here in connection with the caves in the hill above. A *dāgobā* would not have been out of place standing in the centre of the shrine, in the middle of the four pillars which stand at the corners of a square. Such a shrine, on a very small scale, stood out on the platform before the caves, and its foundations are still there. Moreover, a great stone *dāgobā*, with a small image in a niche on the front of it, was found lying at the bottom of the hill. Others were found above. One or two circular moulded fragments of stones were found on this site, which look as if they might be portions of small votive *stūpas*. In the country between Borivli and Kānheri, in the fields, are found several foundations of Buddhist temples with the old *dāgobās* still lying on them.

89. At the south-east corner of the tank was another building with brick walls and the foundation blocks for pillars, the latter being grouped in fours. The area of what was unearthed was about forty-four feet square with blocks for thirty-six pillars. The alignment of the Tulsi water main to Bombay crosses it, and it has been cut into to form the masonry bedding for the pipe.

90. A few hundred yards east of this last site is the Sarpāla tank, on the east side of which are a few fragments and mutilated images of a Hindu temple, and into the wall across the outflow, at the south end, are built several more fragments. On the south of these two tanks are some seven or eight sites, with vestiges of foundations cropping up, and there is another, with a much corroded boundary stone, upon the hill to the east of these, or south-east of the first site. The Portuguese ruins and baobab trees are described in the *Gazetteer*. There is no present village of Parjāpur, nor of Vyaravali immediately under the caves, but small areas of land are known by these names.

91. There is rather an interesting bit of sculpture upon one of the gates of Śivaneri Fort at Junnar. As is well-known, this was the birthplace of Śivāji, but this event did not take place until after the fort had passed into the hands of the Muhammadans. It appears to have been held successively by the Yādavas of Devagiri and the Bāhāmani Kings of the Dakhan, when it was placed under the governorship of Malik Ahmad, the founder of the Nizām Shāhi dynasty, about A. D. 1485. The Marāṭhā commandant refused to give over the fort to Malik Ahmad who at once besieged and took it. It is said that the capture of Sivaneri Fort was of the greatest importance to him as five years' revenue of Mahārāshṭra was stored in it. "The treasure enabled Ahmad to make rich presents to his officers and troops and helped him to secure all the places of strength in west and south-west Poona. On his father's assassination he assumed the title of Nizām-ul-Mulk Bhairi."*

92. What I wish now to draw attention to is the sculptured panel upon the wall to the north side of the second gateway leading up to the fort from below. It represents a lion or tiger standing with a small elephant under each of its hind feet, and a two-headed eagle under its right fore-paw. Now, this two-headed bird is the royal symbol that we find upon the coins of some of the Vijayanagar Kings.† Turning to Ferishta we find this statement :



* *Bombay Gazetteer*, Vol. XVIII, Part III, p. 225.

† See *Indian Antiquary*, Vol. XX, p. 301 *et seq.*, and plate ii, Nos. 29 to 31.

"Ahmad Nizam Shah was the son of Mullik Naib Nizam-ool-Moolk Bheiry, originally a bramin of Beejanuggur, whose real name was Timapa, the son of Bheiroo. In his infancy he was taken prisoner by the Mahomedan army of Ahmad Shah Bahmuny, when, being admitted among the number of the faithful, and having received the name of Hussun, he was brought up as one of the royal slaves."*

93. I think it likely, therefore, that this gate formed part of the fortifications erected by Malik Ahmad, who, in memory of his origin, used the Vijayanagar symbol, the *gandabherunda*. In the second part of this name, I fancy I see some connection with the surname "Bhairi" or "Bheiroo" above, but I have no Kanarese dictionary at hand to look the matter up.

94. A similar origin is given for the governor, and subsequently the first king of Berâr, Fathu-'ullah Imad-ul-Mulk, who, Ferishta says, was of the stock of the infidels of Vijayanagar, and who sculptured the same double-headed *gandabherunda* upon the principal gateway of the Fort of Gâwilgadh.† On the latter, the tiger has a small elephant under each of its four paws, while the bird stands upon the head and shoulders of the tiger. The sculpture on the Sivaneri gate is coarse compared with that on the Gâwilgadh gate.

95. Whilst at Junnar, a leading Muhammadan gentleman of the town assured me, unhesitatingly, that the proper derivation of the name of the town was from two words meaning "two rivers." Being given first to the fort it meant the fort between two rivers, namely the Minâ and the Kukaḍi, and it so happens that the fort does lie exactly midway between the two. Now the country bordering these two rivers has been known in the past, and is still called in official records the Minaner or Minner and the Kukaḍner.‡

96. It is noticeable that Ferishta spells the name جنير which Briggs transliterates "Joonere," with one n. Fryer writes it "Jeneah," and speaks of the invincible *Gur* of *Jeneah*, the name Sivaneri not yet having been given to the fort. Ferishta spells Junâgadh جوناگر with a و, and all other places where the first part of the name has the meaning of جونا old. Had جنير been a transliteration of Junnar (Juna-nagar, the "old town"), we should have expected to find the ن doubled, but it is not so. It was a common thing for the Muhammadans to change the old Hindu names of towns to those of their own liking. It seems very strange, indeed, that, coming into possession of a town with no name, which they made the head-quarters of a district, they should not have followed their usual and universal custom of giving it a Muhammadan name. Again, if its name really was "the old city" in Ferishta's time, what was its original name, for it could not always have been an old city? Be the above as it may, the weak point in the new derivation is the ج meaning "two." I can only think of one possibility and that is that the first part of the name was spelt دو "two" which got altered in writing to و and then to ج, but I fear this would be too far-fetched an explanation.

97. In January last I received a report from the Collector of Belgaum relating to the opening by him of one of the cell-tombs or dolmens at Konnur. He wrote: "The tomb was covered with a very large and heavy slab of sandstone which we prized off. The contents of the tomb had clearly never been disturbed. We then dug out the earth in the tomb. Pieces of broken pottery were found in abundance and I am sending you by parcel post the larger pieces. An earthen saucer, in two pieces, was found about a foot below the surface. The pieces when put together nearly make a complete saucer. In digging out the earth we also found an old

* Brigg's *Ferishta*, Vol. III, p. 189.

† See my *Progress Report* for the year ending 30th June 1903, p. 37.

‡ *Bombay Gazetteer*, Vol. XVII, Part II, p. 8, and Part III, p. 217.

wooden comb which it is difficult to think can have survived from the date of the tomb. It is possible it may have been carried in by rats and have lain on the surface earth, and may have slipped down into the pit from which earth was being dug out. A piece of glass bangle was also found. Also some seeds. The comb and bit of bangle are clearly recent. But it is a mystery how they got there, for there was no room for a person to enter. It is possible they might have been thrown in. But why?"

98. I would be glad if intimation could be first given me of the intention of any officer to excavate, for there are so many other interesting points claiming attention during an excavation of this sort, and before their indications are destroyed, other than the mere digging for relics. Once an excavation is made, these are beyond recovery.

H. C.

PROGRESS REPORT OF THE ASSISTANT SUPERINTENDENT.

JODHPUR STATE.

1. Last year's report ended with the description of Chohtan, where I was at the close of March 1907. Although the official year ended in that month, our touring season lasted till the close of April, and this one month last season we were occupied with inspecting old places in the Sānchor and Jaswantpurā Districts of the Jodhpur State. The next place we had to visit after leaving Chohtan was Sānchor, and our nearest routelay *viâ* Basārniā and Bāmarlā, which are in the very heart of the *thal* or desert of

MALLANI.

Mallāni. Mallāni, Tod says, was called after a division of the Chohāns of that name, but this cannot be correct, for firstly there is no *śākhā* of the Chohāns named Mallāni, and secondly all the local authorities here are at one in saying that the province received its name from Mallināthjī, a Rāthor chieftain. Mallāni is the largest, yet the most barren, of all the districts of the Jodhpur State. It is nearly 150 miles long from north to south and 120 miles broad from east to west. In the eastern part of this district, the river Lunī flows, and consequently the tracts round about it are here more fertile, and the villages more nearly situated to each other, than in the western part. The latter is hardly more than a sandy region, and here we, for the first time, experienced the weird sight of sandy hills rising to about 300 or 400 feet high, called *dhorās* by the people, with not a trace of living thing. The only tree—or rather plant, which broke the monotony of the region was the *āk*, the same as the *ser* in Mahārāshtra. The distance from Chohtan to Sānchor was about ninety miles, and from Chohtan onwards, not a single village did we come across till we entered the Sānchor district; the intervening places where we halted can only by courtesy be called hamlets, consisting of five or six squalid hovels of the Rebhāris. There being neither stone nor earth for bricks, all the dwellings of the people are huts of *āk* branches called *jhumpdās*, which looked something like birds' cages in zoological gardens. The water was scarce, and what there was was saltish. The well-known lines, which so jocosely yet so graphically describe Mārwar, occurred to my mind:

Āk-rā jhumpdā,

Phog-rī bād,

Bājri-rā sogrā,

Moṭhām-rī dāl,

Dekhī ho rājā tārī Mārwar.

"Huts of *āk* plant, enclosures of *phog* (thorny bushes), bread of *bājri*, and pulse of *moṭhām*; (so) have I seen thy Mārwar, O prince!" These lines describe the style of living,—by no means an enviable one—, which is prevalent in nearly all parts of Mārwar, but particularly so in the sandy regions.

2. Sānchor is the principal town of the district of the same name, and is situated about 150 miles south-west of Jodhpur, on the bank of the Lunī river. It is famous for being

SANCHOR.

the cradle of a class of Brāhmanas called Sānchorā, who are found in numbers both in this district and in Mallāni. Sānchorā is also the name of a well-known division of the Chohāns, doubtless called after this place. According to tradition, the district with the town was held by the Pāṇḍavas, from whom it passed into the hands of the Yādavas, and from them it was wrested by the Paramāras. The names of the Pāṇḍavas and Yādavas in this connection are a pure fiction, but it is historically plausible that Sānchor was in the possession of the Paramāras. No less than two inscriptions have been found at Bhinmāl, which refer themselves to the reign of the Paramāra king Kṛṣṇa-rāja; and, as Bhinmāl is not far off from Sānchor, it is not unlikely that the district of Sānchor also was held by the Paramāras. But those Paramāras could not have been independent kings, but must have been feudatory to the

Soḷāṅkīs of Anhilvād. That the Soḷāṅkī supremacy had been established in southern parts of Mārwar, at any rate, is proved by a copper-plate charter in the possession of a Brāhmaṇa named Devarām at Bālerā, Sānchor District. It is dated in the reign of Mūlarāja, the first Soḷāṅkī sovereign, in *saṃvat 1051 māgha sudi 15*, and speaks of a village called Varanaka as having been granted by that ruler. The village is said to have been in the district of Satyapura, obviously Sānchor. But, after the Paramāras, there can be no doubt that Sānchor and the surrounding district were occupied by Chohāns, whose inscriptions are actually found there. It was then invaded by the Bihārī Pathāns of Jālor who possessed it until they were expelled by Jehāngir. The latter granted it to Mahārājā Sur-Singh of Jodhpur in A. D. 1628. From A. D. 1642 to 1698 it was again ruled over by the Chohāns, but in A. D. 1699 it was subjugated by Mahārājā Ajit Singh of Jodhpur, and since then it has been incorporated in the Jodhpur territory.

3. The only objects of archæological interest, at present existing at Sānchor, are an old mosque (Photos. Nos. 2896-97) and three stone pillar inscriptions. The first is in a poor state of preservation, and is built with materials obtained by demolishing old Hindu temples. It contains four stone inscriptions, two in Sanskrit, and two in Persian. One of the Sanskrit inscriptions is dated *saṃvat 1277*, and records the erection of a *maṇḍapa* or porch by a *saṃghapati* named Hariśchandra. The other bears the date *saṃvat 1322 varshe vaiśākha vadi 13*, refers itself to the reign of one Bhimadeva, ruler of Satyapura *mahāsthāna*, i. e. Sānchor, and speaks of certain repairs done to a *chatushkikā* in the temple of Mahāvira by an Osvāl Bhaṇḍārī of the name of Chhaghāka. One of the Persian inscriptions records the foundation of the Jāmi Masjid in the reign of Nāṣir-ud-dīn, son and successor of Alā-ud-dīn Khiljī on the first of the month of Muḥarram in 640 (?). The inscription, by the way, informs us that Sānchor was also named Mahmudābād.

I. 4. Of the pillar stone inscriptions mentioned above, two were found in the stables, and one in the prison, attached to the *kacheri*. They were evidently brought from some old ruins, and used as materials for the buildings. Those in the stables, though engraved on different pillars, are really one and the same record, one being practically the continuation of the other. The first part, strange to say, begins with the well-known *nāndī* or the benedictory stanza, with which Kālidāsa's *Śākuntala* commences. It then sets forth the genealogy of the Chāhamāna king, Pratāpasimha, whose family appears to be an offshoot of the Sonagarās, i. e. the Chohāns of Nāḍol and Jālor. Pratāpasimha, or Pātā as he is also called, had a wife named Kāmalladevī or Kāmaladevī, daughter of Subhata, also called Suhadaśala or Suhadaśalya, ornament of the Ūmata dynasty. Ūmat is still known as the name of a *śākhā* of the Paramāras, and we have still two tracts of land called after them, one Umatwādā in Mālwa and the other Umtāṭī round about Bhinnmāl. Pratāpasimha is mentioned as reigning at Satyapura or Sānchor, and he seems to have married the daughter of a neighbouring Paramāra prince, who, in all probability, then ruled over Umtāṭī. The inscription bears the date *saṃvat 1444 varshe jyeshtha vadi 8 bhṛigau*, and records that Kāmalladevī restored the temple of Vāyeśvara, and made the gift of a field for the *naivedya* or daily offering to the deity. The epigraph found in the prison room is dated *saṃvat 1345 varshe kārtikka śudi 14 some* in the reign of the Chohān king Sāṃvatasimhadeva, and speaks of certain Meharas, obviously Mers, named Prabhā, Padama, and Āsapāla as having made a donation of eight *drammas* in connection with the temple of Vāyeśvara. For this Sāṃvatasimha inscriptions have been found at Bhinnmāl

* Classification of monuments for conservation purposes is as follows :—

- I.—Those monuments which from their present condition and historical or archæological value ought to be maintained in permanent good repair.
- II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.
- III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further subdivided, thus—

- I (a) and II (a).—Monuments in the possession or charge of Government or in respect of which Government must undertake the cost of all measures of conservation.
- I (b) and II (b).—Monuments in the possession or charge of private bodies or individuals.

ranging from about A. D. 1282 to A. D. 1289, but the late Professor Kielhorn, in his able and exhaustive paper on "the Chāhamānas of Naddūla," was not able to assign an exact place to this prince in his genealogical table of this family. But in all the *khyāts* or bardic chronicles of Mārwar that I have seen, Sāmvatasiṃha is mentioned as a son of Chāchiga, whose inscription in the temple of Sūndhā *mālā* enabled Dr. Kielhorn to settle the relationship of the various Chāhamāna kings, whose records have been discovered in Mārwar. As there is a perfect unanimity of all the Mārwar chronicles on this point, and there is nothing known from epigraphic sources which runs counter to it, it is not unreasonable to hold that Sāmvatasiṃha was a son of, and succeeded, Chāchigadeva.

5. It will be seen from the above account that there was formerly an old Śaiva temple dedicated to Vāyeśvara at Sānchor, of which not a vestige now remains, and which furnished materials for the building of the *kacheri*. But this was not the only temple existing at Sānchor; there was at least one more, not a Hindu, but a Jaina, fane. From the *tirthakalpa* of Jinaprabha, we learn that there was at Sānchor a celebrated Jaina temple, dedicated to Mahāvira. He has given many details in connection therewith, which would be a little out of place here and consequently need not all be entered into. From the account it appears that the temple was then believed to have been originally built by Nāhaḍa of Maṇḍor,—doubtless the Nāhaḍrāo Padihār of the Mārwar legends, even now connected with the latter place, that the original image of the *tirthamkara* was of brass, and was installed by Jajjigasūri, that the temple was thrice in danger of being molested by the Muhammadans, and that it was at last attacked in A. D. 1310 by Alā-ud-dīn who carried off the image to Delhi and broke it to pieces. The first time that the temple was attacked was V. E. 1081 (A. D. 1024), which exactly corresponds in date to the invasion of Somanātha-Pattān by Mahmud of Ghazni. This iconoclast may perhaps have intended defiling this temple, but in no case is it to be supposed that such a powerful monarch, who successfully raided Somanātha, could have been foiled in his object, as Jinaprabha would have us believe, if he had actually commenced the work of sacking it. The temple was a second time in imminent danger of being pilfered by a king of Mālwa. But this king must have been a Muhammadan, and he must have come near Sānchor at some time between A. D. 1024 and A. D. 1291, the dates of the first and the third raid against the temple. But what Muhammadan prince ruled over Mālwa during this period is not known. Similarly, it is difficult to say who Kapphara was, that was approaching Sānchor for attacking the Jaina temple the third time, but fled away, taking the sound of the temple gongs for the noise of the Vāgbelā king Śaraṅgdeva's army. In no case is Malik Kafur to be thought of, for he began to rise to eminence only after A. D. 1297, six years later than the date of the third incursion. The expedition of Alaf Khan, brother of Alā-ud-dīn is well-described by Jinaprabha, and more fully dealt with than in the *Tawārikh Ferishtā*, but the date he specifies for the event is A. D. 1299, whereas that given in the *Tawārikh Ferishtā* is A. D. 1297. As, however, Jinaprabha was a contemporary of these princes, and the event must have occurred during his life time, the date stated by him must be accepted as the true one. This time also Sānchor was saved from the Moslem sacrilege, but eleven years after, *i. e.* in A. D. 1310, it suffered pollution at their hands, and the idol in the shrine was carried off by Alā-ud-dīn in triumph. Here also there is a discrepancy about the dates. This event must have come to pass, when the forts of Siwānā and Jālor in southern Mārwar were reduced by Alā-ud-dīn's army. According to the *Tawārikh Ferishtā*, this happened before A. D. 1309, and not in A. D. 1310 as specified by Jinaprabha. But as the latter was a contemporary witness of the event, the date assigned to it by him, must, therefore, be supposed to be the correct one.

6. From Sānchor we went to Bhinmāl, forty miles to the north-east of it. It is in the Jaswantpurā District and was for long the principal town of it. But when the rebellion of Sālji Rānā of Loyānā was quelled by Mahārāj Jaswantsinghji, Loyānā was called Jaswantpurā after him, and was made the capital of the district. The antiquities of Bhinmāl have been elaborately described by the late Sir James Campbell, and its inscriptions deciphered by Mr. A. M. T. Jackson, I.C.S.,

in the *History of Gujarāt, Appendix III, Bombay Gazetteer*, Vol. I, Part I, and what I have to say here is, therefore, not much. The principal objects of archæological interest apart from epigraphy are two: (1) Jagām-derā, the temple of Sūrya, and (2) an image under a tree on the northern bank of the Jākob talāv. With regard to the first, it appears, from Sir James Campbell's description and the plan attached thereto, that the northern side of this temple was intact in his time, but now the whole building is completely demolished, and its pillars, architraves and so forth were, I was told, used for constructing the Police Superintendent's bungalow (Photos. Nos. 2898-99). This is but one of the numerous acts of vandalism practised in Mārwar. It is indeed a great pity that the temple has not been preserved. It was certainly one of the earliest Sūrya temples in Rājputānā, and would certainly have, if preserved, shed some light upon not only the architecture but also on the religious condition and tribal migrations of the period. All that we can now know about this temple is gleaned from the *Śrīmāla-māhātmya* and Bhinmāl inscriptions. The first informs us that Yayāti, son of Nahusha, once upon a time, came to Śrīmāla (Bhinmāl) to perform religious austerities, which were so severe and rigid that the god Sūrya manifested himself to him on the 7th of the bright fortnight of Āśvina. At the request of Yayāti, the god was pleased to make Śrīmāla his abode. In front of his temple was a wooden *torana* or ornamental arch, which was brought from heaven by the celestial architect. And the god ordained that he should be called Jagat-svāmī (lord of the worlds), and a festival should be held in his honour on the date, on which he was visible to Yayāti. There can hardly be a doubt that there was a *torana* of wood in front of Sūrya's temple in Bhinmāl, and, as it is represented to have been brought from heaven, it must have been considered very old at the time when the *Śrīmāla-māhātmya* was composed. Secondly, that Sūrya was known by the name of *Jagatsvāmī* is confirmed by the inscriptions. In almost all the inscriptions that have been so far traced as belonging to this temple, the god has been called Jagatsvāmī and the festival in the month of Āśvina is again and again referred to. Various dates of this month have been specified, on which *balī* or oblation was to be offered, and, for the permanent maintenance of this worship, various gifts have been recorded by persons of different distinctions. One of these inscriptions deserves some notice. It is the one dated *saṃvat 1117 māgha śudi 6 ravaṇa*, and referring itself to the reign of the Paramāra king, Kṛṣṇa-rāja. It tells us that the temple of Jagatsvāmī was repaired by certain persons, of whom two were of the Dharkata, and one of the Prāgvāta, caste. Dharkata is obviously the same as Dhākaḍ, a sub-division of the Osvāls, and Prāgvāta the same as Porvāḍ. Both the Osvāls and Porvāḍ were then as now Jains, and it is indeed curious that they contributed to the repairs of the temple. Nay, we are distinctly told in that inscription that they restored the temple after inducing kings, princes, Brāhmaṇas, Mahājanas (Banias), and citizens to resort to *Saura-dharma*, i. e. the worship of the sun. This means that, about the middle of the 11th century at any rate, Sūrya worship was a common religious ground for both Hindus and Jains to meet and make benefactions upon.

I. 7. The other object of antiquarian interest at Bhinmāl is, as mentioned above, the image (Photo. No. 2902) under a tree on the north bank of the Jākob talāv (Photo. No. 2901). Jākob, it will be seen, is a corruption of *Yaksha-kūpa*, i. e. the pit or hollow of Yaksha. An account of this tank also has been set forth in the *Śrīmāla-māhātmya*. In the Tretā yuga, Rāvaṇa attacked Kailāsa, harassed Śiva's followers, fought with Kubera, destroyed his army of the Yakshas, and went back with immense booty, the principal object amongst which was the *Pushpaka vimāna*, or aerial car, of Kubera. The latter became disconsolate, and began to devise some means to regain his *vimāna*. He repaired to Bhinmāl, excavated a hollow under the ground, and commenced religious austerities. Although deserted by his followers one by one, he did not relax his rigour, which ultimately propitiated Brahmā. Brahmā informed him that a son to Daśaratha, viz. Rāma, would be born, who would be an incarnation of Viṣṇu, and that he would kill Rāvaṇa and restore *Pushpaka* to him. At Kubera's request, Brahmā avowed that the place, where he performed austerities, would be called *Yaksha-kupa* after him. Kubera thereupon left the place, after retaining an *aṃśa* or portion of his there. The image under the tree is no doubt the *aṃśa* of him. In fact, the image is of Kubera, although the late Sir James Campbell was unable to identify it. In spite of what the Brahmbhat told him, whose name, by the bye, is Taggā, and not Tappā as written by

Sir James, the figure is not of the king who pursued and killed Sātākā, but of Kubera. Many such images of Kubera were found by me last year in the temples of Osiā, and that in the temple of Piplādevī, in particular, exactly resembles the one in question. The image of Kubera found at Bhinmāl, therefore, most probably belongs to the 10th century, which certainly accords with the deep and artistic carving of it.

8. The *Śrīmāla-māhātmya* mentions several other sacred places at Bhinmāl, and though more than three-fourths of them can be traced even now, I did not light upon any ancient remains anywhere here. Of course, for nearly a mile and a half on all sides of Bhinmāl are found in abundance old bricks of unusually large size, and in the Dādeli well near Ghazni Khan's tomb have been stuck up one or two pilasters of about the 9th century (Photo. No. 2904). Beyond these I was not able to trace any objects of archæological interest at Bhinmāl. There are, however, inscriptions, of which no less than sixteen were found by Sir James Campbell, and I was fortunate enough to find two more. That which is numbered III in the Bhinmāl account of the *Bombay Gazetteer* is really dated in *saṁ 1186 āshādha śudi 15*, and refers itself to the reign of the Chaulukya king, Siddharāja. Then two inscriptions are dated in the reign of the Paramāra king, Kṛishṇarāja, who, in one of them, is said to be the son of Dhandhuka and grandson of Devarāja. The dates for him are V. E. 1117 (A. D. 1060) and V. E. 1123 (A. D. 1066). It can hardly be doubted that he must have been a brother of the Paramāra prince, Pūrṇapāla, who was also a son of Dhandhuka, and for whom we have the dates V. E. 1099 (A. D. 1042) and V. E. 1102 (A. D. 1045). Both the dates and the names of the fathers agree with one another. Kṛishṇarāja must, therefore, be taken to be a younger brother, and successor, of Pūrṇapāla. The discrepancy in the names of their grandfathers—that of Kṛishṇarāja's being Devarāja and that of Pūrṇapāla's being Mahipāla—is not of any importance, as we have several instances of one and the same prince bearing more than one name, not only identical in meaning but also distinct from one another. It was no doubt this Kṛishṇarāja, who was taken captive by the Chaulukya king Bhīmadeva I, and was liberated by the Nāḍol Chohān Bālaprasāda, as appears from the Sūndhā hill inscription. We know from a Mount Ābū inscription that Dhandhuka, who was reigning at Chandrāvati, was at enmity with Bhīmadeva I, and was made to flee to Dhār and seek protection from Bhoja by Vimala, despatched by the Chaulukya sovereign. From Vimala's *charitra* itself, we learn that he was afterwards stationed at Chandrāvati by Bhīmadeva. When Chandrāvati was thus lost to the Paramāras, Pūrṇapāla, son of Dhandhuka, re-established the Paramāra power, and made Vata or Vasantgaḍh, about 30 miles north-east of Chandrāvati, his capital. Pūrṇapāla must have been succeeded by his brother Kṛishṇarāja, who also must have reigned at Vasantgaḍh, and whose dominions must doubtless have included Bhinmāl and the surrounding district, as no less than two inscriptions have been discovered at the latter place. What happened to this Paramāra line afterwards is not certain, but it must, in all probability, have been supplanted by the Chohāns of Nāḍol and Jālor, whose inscriptions we find all over southern and south-eastern parts of Mārwar immediately succeeding chronologically those of the Paramāras. Of these no less than thirteen inscriptions are found in Bhinmāl, of which eleven have been published in the *Bombay Gazetteer*, and two are new and were discovered by me. The earliest of them is dated V. E. 1239 (A. D. 1183), and belongs to the reign of *Mahārājaputra* Śrī-Jayatasīha. The latter must, in all likelihood, be the same as *Mahārājādhirāja* Śrī-Jayatasīha-deva of Nāḍola (Nāḍol), for whom the date V. E. 1251 (A. D. 1194) has been supplied by a Sādaḍi inscription. In V. E. 1239 he was probably a *yuvarāja*, or heir-apparent, holding Śrīmāla and the surrounding district, and has, therefore, been called *mahārājaputra* only in the Bhinmāl inscription. After him we have Udayasīma, for whom we have inscriptions ranging from V. E. 1274 (A. D. 1217) to V. E. 1306 (A. D. 1249). Udayasīma was succeeded by his son *mahārājakula* Śrī-Chāchigadeva, whose inscriptions bear the dates V. E. 1328, 1333 and 1334, corresponding to A. D. 1271, 1276 and 1277 respectively. After him came to the throne his son *mahārājakula* Sāmvatasīma, for whom the Bhinmāl inscriptions furnish dates ranging from V. E. 1339 to 1345, i. e. from A. D. 1282 to 1289. The title *mahārājakula*, which these two kings bore, is curious. This title was not restricted to this family only, but we find it adopted by kings of other dynasties also. Thus Somasīma, son of Dhāravarsha, of the Paramāra dynasty, styles himself *mahārājakula*. Again, the kings of the Gehlot dynasty

of Udaipur, from Bappa to Ratansi, were all known as Rāvals, and the princes of Jesalmer still call themselves Rāvals. I am inclined to think that this was at first a religious, rather than a political, title, and that it is somehow connected with the Rāvals, a Śaiva sect well-known not only in Mārwar and Mewar but also in Mahārāshtra and Gujarāt. I hope soon to write elsewhere in detail upon this conclusion by stating my reasons, which cannot, properly speaking, be specified here.

III.

9. So far with regard to the ancient Hindu remains to be found in Bhinmāl. While there, I was wondering whether there were any of a Jaina temple. On the north bank of the Jākob *talāv* is Ghazni Khan's tomb amidst the ruins of an old structure (Photo. No. 2903). On a fallen pillar is engraved an inscription, dated V. E. 1333, and pertaining to the reign of Chāchigadeva. It speaks of Pūrṇachandrasūri of the Pārāpadra *gachchha*, and records the benefaction of 13 *drammas* and 7 *viṃśopakas* for the annual worship of Mahāvīra on the 14th of the bright half of Aśvina. It thus seems that here we have the relics of a temple dedicated to Mahāvīra. But, amidst these remains, not a single sculpture could be traced, which was decidedly Jaina. I took several turns round about these ruins, and was at last successful in finding out an old arch with a Jina carved inside, in a wall of the outlet sluice of the Jākob *talāv* (Photo. No. 2905). The inscription, just referred to, begins with a verse, which tells us that Mahāvīra in person had come to Śrīmāla. The Hindu traditions regarding the dissemination of Jainism are, on the other hand, different. The *Śrīmāla-māhātmya* says that once upon a time for seven consecutive years a famine was raging, and the people of Śrīmāla (Bhinmāl), not knowing what to do, approached the Brāhmaṇas, and requested them to find out some remedy. The people, headed by the Brāhmaṇas, went, at the bidding of the latter, to the hermitage of Gotama, who was duly apprised of the object of their visit. Gotama used to sow seeds early every morning and prepare his meals in the noon out of the rice-grains from their harvest. By this miraculous power he saved the lives of the people during the famine years. When there were good rains and there was a plentitude of food and water, the wives of the Brāhmaṇas said to them : "Now that we were protected for seven years by Gotama, his wife Ahalyā will be twitting us constantly, by saying that had it not been for her husband, all would have perished." Being thus instigated by their wives, the Brāhmaṇas began to deliberate as to how they might bring Gotama into trouble. They prepared an artificial cow and placed her near the rice-grains of Gotama. The latter, to prevent her from consuming the provisions, pushed her, with the result that she dropped on the ground, and the Brāhmaṇas proclaimed everywhere that the cow was killed by Gotama, and threatened him with excommunication, unless he bathed in the Ganges and the Godāvarī, one hundred and eight times, and, putting on the hide of the cow, circumambulated the earth. The first item of the penance ordained was rigorously fulfilled, but Gotama refused to wear the hide, and consequently was expelled from his caste. He approached the goddess Lakshmi, tutelary deity of Śrīmāla, and complained to her of the ill-treatment accorded to him. She ordered him to embrace and spread Jainism, and said that, when the people gave up worship of Viṣṇu and became Jainas, she herself would quit Śrīmāla. He accordingly prepared himself to go to Kāshmir(!) to be initiated into that religion by Mahāvīra himself. The people came to the goddess, and prayed that Gotama might be withheld from his impious resolution, which would deprive the Brāhmaṇas of their means of livelihood. The goddess asked them to go to Gotama, and try to divert him from his purpose. But their entreaties had no effect on Gotama, and he, accompanied by his wife, went to Kāshmir. There Mahāvīra converted him to his faith. He came back to Śrīmāla. On hearing of his arrival, the Vaiśyas came out to meet him. Most of them were proselytised, and they built an *āśrama* for him in the Ten-Door Locality (*daśa-dvāra-sthānaka*). There he composed *Kalpa-sūtra*, *Bhagvati-sūtra*, *Mahāvīra-janma-sūtra*, and many other works. He also established 84 *gachchhas*, of which *Tapāgachchha* is the most pre-eminent. Such was the origin of the dissemination of Jainism in Śrīmāla, as furnished by the *Purāṇa*.

10. The above account of the spread of Jainism in Bhinmāl has been given in the last but one chapter of the *Śrīmāla-māhātmya*. The last chapter



describes how the name Śrīmāla was changed into *Bhinnamāla*. There was a bania of the name Sunanda in Paṭṭanāpura (Pāṭṇā). He came to Śrīmāla, and propitiated the goddess Lakshmi by his religious austerities. Being asked to select a boon, he asked for the permanent residence of the goddess in Pāṭṇā. Thereupon the goddess promised to go to Paṭṭana in the Gurjara country. But, without the consent of a Brāhmaṇa, she could not go. Accordingly, she infatuated a Brāhmaṇa of the Bhāradvāja *gotra*, and said that, if he permitted her to go to the Gurjara country, Sunanda would reward him handsomely. The Brāhmaṇa took no less than nine lacs of *nishka* coins, and then permitted her to go. When this news reached the ears of the other Brāhmaṇas, they were wrath and asked him what privilege he had of giving the permission without consulting them. But here the goddess interposed, and said that she herself was desirous of leaving Śrīmāla for the Gurjara country. Accordingly in the Vikrama year 1205 on the 8th of the bright half of Vaiśākha, she repaired to Paṭṭana in Khaṇḍa-Gurjara. With the goddess went away most of the people. The place was thus shorn of its splendour, and became known by the name of Bhinnamāla. Like the *Purāṇas*, the *Śrīmāla-Māhātmya* speaks of all these things in the prophetic strain, as if it were existing at the beginning of the Creation, but the date of the removal of the image of Lakshmi unmistakably shews that it could not have been composed before A. D. 1148. The same conclusion is pointed to by the mention of *Tapāgachchha*, which name was brought into existence by Jagachchandrasūri in V. E. 1285 (A. D. 1228).

11. I have not yet touched the question whether the Pi-lo-mo-lo of the Chinese traveller Yuan-chwang is Bhinmāl, as accepted by many antiquarians of repute. To their view exception might with some force be taken on the ground that Bhinmāl was not the original name of the place, that in the inscriptions it has been called Śrīmāla only, and that the *Śrīmāla-māhātmya*, as we have just seen, tells us that the name Bhinnamāla was substituted for Śrīmāla only in A. D. 1148, when the place was deserted by its tutelary deity, Lakshmi. As no great antiquity can thus be assigned to the name Bhinmāl, of which Pi-lo-mo-lo was the Chinese form, it might be argued that the view had no solid grounds to stand upon. I myself expressed this dissent some years ago, but now I think that the objection, so raised to the identification of Pi-lo-mo-lo with Bhinmāl, is, after all, not formidable. In the first place, it might be reasonably suspected, in the case of all names of places which are found in inscriptions or works composed after Christ, and which sound Sanskrit to the ears, whether they were really the original names, and not the Sanskritised forms of the local names, as is too often the case. Secondly, the name Śrīmāla, though it has a Sanskrit look about it, does not, naturally and without being far-fetched, convey any sense to the mind. The Sanskrit-looking name Bhinnamāla also is open to the same objection, and must, therefore, be taken as indicating an attempt to Sanskritise the real name Bhinmāl. These considerations shew that Bhinmāl, or Bhilmāl, as it is also sometimes called, was the original name of the place, and Śrīmāla and Bhinnamāla are surely the Sanskritised forms of it. Again, the details given by the Chinese pilgrim about Pi-lo-mo-lo suit Bhinmāl only. In the first place, he says that Pi-lo-mo-lo was 1800 *li*, north of Valabhi. Valabhi is modern Valā in Kāthiāwād, and 1800 *li* correspond to 300 English miles. It must be borne in mind that this is the distance to be traversed by roads, and it must consequently be much more than that we ordinarily obtain from maps by drawing a straight line. My experience about travelling in Mārwar is that, by adding to the map distance at least its one-fourth, we get the approximate distance by road. If so, the distance 1800 *li*, i. e. 300 miles, becomes a little less than 225, which we must, therefore, suppose to be the approximate map distance between Valā and Bhinmāl, presuming that Pi-lo-mo-lo is Bhinmāl. And, as a matter of fact, the map distance between the two places comes to 215 miles. The distance thus specified by Yuan-chwang fits here excellently. Secondly, the Chinese traveller says: "The produce of the soil and the manners of the people resemble those of Surāshtra. The population is dense; the establishments are rich and well supplied with materials (wealth)." This also holds good in the case of Bhinmāl, the soil, the manners, and even the language of the people bearing a close correspondence to Gujarātī. Thirdly, he says that the traveller going from

Maheśvarapura to Sindh has to go through the country of Gurjara, of which Pi-lo-mo-lo is the capital, and then to proceed northward through wild deserts. This also suits Bhinnāl perfectly, for Bhinnāl is so far south in Mārwar that a person going to Sindh has really to travel north-westwards, and pass through the sandy regions of Mallānī. All things considered, the identification of Pi-lo-mo-lo with Bhinnāl, first proposed by Colonel Watson and afterwards upheld by such antiquarians and scholars as Dr. Bühler and Mr. A. M. T. Jackson, stands incontestable.

BOMBAY.

12. So far with regard to the places we visited in the month of April last year. This year our touring commenced with

BROACH.

Broach. Two years ago, my father Dr. R. G. Bhāndārkar received an eye copy of a copper-plate inscription from the Collector of Broach through the Secretary to the Bombay Asiatic Society. At first I took it for an inscription of a Valabhi prince, and consequently took no further notice of it. Last year, however, the impression was again examined, and I found that the inscription belonged to a really different dynasty. So I made it convenient to visit Broach this year, and inspect the copper-plates in person, as they could not be sent to Poona even on loan, the owner being loath to part with them. The copper-plates were found in a field at Hānsot, a well-known place in the Broach collectorate. They were struck by a ploughshare, as a man was cultivating his field. The plates were brought to Broach from Hānsot by the owner Sukla Dalpatram. On deciphering the inscription, I found that it was the same as that referred to by the late Professor Kielhorn in his paper on the "Chāhamānas of Naddūla" as furnishing a specific date for a prince named Nāgāvaloka. The charter registers a grant made by a Chāhamāna prince called Bhartrivadda, whose genealogy is given. First there was Maheśvaradāmā, then became king his son Bhīmadāmā, then his son Bhartrivadda, after him his son Haradāmā, next his son Dhruvhatadeva, and then his son Bhartrivadda II, the grantor of the present charter. The village granted is Arjunadevī-giāma situated in the district Akrūreśvara, now known as Anklesar in Broach. That portion of the inscription, where the names of the grantors were engraved, has obviously been tampered with, and hence the difficulty in deciphering it satisfactorily. Bhartrivadda II, as appears from his titles, was a feudatory chieftain, and he made the grant on the day of a solar eclipse, while staying at Bhṛigukachehha, i. e. Broach. The inscription is dated in the year 813, and refers itself to the reign of Nāgāvaloka. The date, if referred to the Vikrama era, as seems reasonable, becomes equivalent to A. D. 756. Again, who this Nāgāvaloka was is uncertain, but having regard for the fact that *avaloka* has so far been found used as a suffix to the Rāshtrakūṭa names, it seems tempting to suppose that he was a Rāshtrakūṭa king. He again appears to be the same Nāgāvaloka as that mentioned in the Harsha inscription as the paramount sovereign of Guvaka I, one of the predecessors of Vīrahārāja, a Chāhamāna, to whose reign it belongs. If so, Nāgāvaloka appears to be a supreme ruler, wielding sway not only over Rājputānā but also over Gujārāt.

13. While at Broach, I took impressions of another copper-plate which bears an Oriyā inscription in Oriyā characters. It belongs to a Gujārāti, who, as I was told, found it on the bank of the Narmadā. What the contents of the inscription are I am not aware of, but I have sent the impressions to Dr. Konow, Government Epigraphist, who will certainly do the needful in this matter.

14. From Broach I went to Kārvān, which is in the Dabhoi Sub-division of the Baroda District, Baroda State. Seeing that my

KARVAN.

paper on Lakulīśa attracted notice from such able European scholars as Dr. Fleet and Mons. A. Barth, who have written approvingly of my views in the *Jour. R. As. Soc.* 1907, p. 419 ff., and *comptus rendus des seances de l'Académie des inscriptions et Belles Lettres*, 1906, respectively, and being also advised by Mr. Marshall, Director-General of Archaeology, to prosecute my researches in this matter, I seized this golden opportunity of visiting Kārvān. Most of my expectations were fully realised. In the first place, I was able to secure the local *māhātmya*, and obtain a copy of it. The work is certainly a much later production, and the MS. of it was full of

clerical errors. Nevertheless, it is of some importance. The *māhātmya* begins with an invocation to Lakṣṇapāṇi, i. e. to the god who bears a staff in his hand. This shews that the explanation of the origin of the name Lakuliśa, first proposed by Dr. Bühler, is correct. Next, in Chapter III Lakuliśa is described as holding a staff in his left and a citron (*bijapūraka*) in his right hand. A description of this god is also given in a work called *Vāstu-śāstra*, which is in the Dekkan College Library. Therein also he is represented as holding a citron (*mālulīṅga*) in his right hand and a staff in his left. There can, therefore, be no doubt that the round object held by the images of Lakuliśa, which I found in Rājputānā, must be the fruit citron. There are many other minor points connected with the worship of Lakuliśa, which are elucidated in the *māhātmya*, but which are too numerous to mention here. Secondly, there is still a temple in Kārvān dedicated to Nakleśvar. And although it is explained by the ignorant people there as meaning "the spotless god," there cannot be even the shadow of a doubt that it is Lakuliśvara, exactly the same as Lakuliśa. If any proof were needed, it is furnished by the image, in the *sanctum* and in the principal niche at the back on the exterior, which are all doubtless of Lakuliśa (Photos. Nos. 2906-07). These images, however, are very modern, but we have another of a somewhat earlier age called Rājāśvar (Photo. No. 2917). It is said that it was dug out of a soil by the uncle of the present Patel, to whom the spot was made known by the god in a dream. This is also an excellent image of Lakuliśa, though, as just said, not very old. Thirdly, Kārvān has been called Kāyāvirohana in the *māhātmya*, which is certainly a mistake for Kāyāvarohana. Near the temple of Pañcheśvara in Kārvān is an old pilaster of 9th century, with, however, an inscription incised on it of not more than two centuries old (Photo. No. 2915). It speaks of a certain sage named Virabhadrarāsi, who observed the vow of silence for twelve years in Kāyāvarohana. This, therefore, shews that Kāyāvarohana, or Kāyāroha as mentioned elsewhere, is no other than Kārvān. An article will soon be contributed by me to the *Archæological Annual*, in which these and other points connected with Lakuliśa, not touched upon in my previous paper, will be dealt with, with more details, and as it will be accompanied by illustrations, it will add great interest to the subject.

I. 15. The temple of Nakleśvar (Lakuliśvara) is not the only object of archæological interest at Kārvān. Near Pañcheśvara, into the entrance to *ovari* or flight of steps near Kāśi-kunḍa have been stuck up the jambs of an old door-frame. Each has three mouldings, and those at the ends are each divided into four panels, surmounted by a *kīrtimukha*, with, in the case of one (proper left jamb), a fluted portion of the shaft. In the panels of the jamb on the proper right are from the top (1) a goddess seated on a throne supported by two lions at the ends, and with four hands, two holding a sword and a shield, and the remaining a rosary and a lotus, (2) a standing Sūrya, (3) a domestic scene of a male seated on a throne and a female on a foot-stool, and (4) a standing Śiva (Photo. No. 2913). On the outermost moulding of the other jamb are from the top (1) a figure seated on apparently a Garuḍa,* but with two hands, one empty and the other bearing a bird on the palm, (2) a standing Viṣṇu, (3) another home scene similar to that just referred to, and (4) a standing Śiva (Photo. No. 2914). On the innermost mouldings are at the bottom Yamunā and Gaṅgā, on the proper right and left respectively.

III. 16. Besides this carved doorway, the temples of Vipiddheśvara and Sindhvāi-mātā (Photos. Nos. 2916 and 2909) are pointed out by the villagers as of some importance, both the divinities being alluded to in the Kārvān *māhātmya*. Their temples, like that of Nakleśvar, are mere brick work coated with plaster, and cannot be earlier than the fourteenth century. In front of the temple of Sindhvāi are, beneath a banyan tree, a few broken images of the *saptamātṛis* or the Seven Mothers (Photo. No. 2910). Broken images have also been stored in the courtyard of the temple of Nakleśvar (Photo. No. 2908). I. Those of Kārtikeya, Varāha, and Agni can easily be identified. A Brāhmaṇa at Kārvān, however, told me in all seriousness that the last was of a Nāga damsel. The flames of Agni carved behind were no doubt mistaken by him for the hoods of a serpent. But, if he had exercised a little common sense, he could at least have seen that it was a male, and not a female, figure. Of one sculpture only the lower half remains, but on it may be observed seven horses

* I do not remember to have seen Garuḍa represented wholly as a bird.—H. C.

- I. restrained by a bridle going higher up. It was doubtless an image of Sūrya. The last but not the least object of interest is the *talāv* or tank, which is sacred to the memory of Lakulīśa (Photo. No. 2911). On the east bank of it is a mutilated image, which is curious. The lower part of the body is gone, and of the upper, the left hand is completely destroyed. On the right arm may be seen an ornament. The image has long ear-lobes, with heavy ear-rings hanging from them. It has bushy mustaches and a long beard, the end of which is tied into a knot (Photo. No. 2912). The villagers do not know whose image it is; nor can even a surmise be made as to whose it can be.

JODHPUR STATE.

17. After leaving Kārvān I resumed my usual work in Mārwar, viz. that of obtaining information for the Lists of Remains in Rājputānā. The first place visited here was Pālī, which is the principal town of the district of the same name. It was visited

PALLI.

more than seventy-five years ago by Lieutenant-Colonel Tod who has given a glowing description of it in *Personal Narrative of his Annals and Antiquities of Rajasthan*, Vol. I. "Palli," says he, "like Bhilwarra, Jhalrapattan, Rinnie, and other marts, enjoys the right of electing its own magistrates, both for its municipal regulations, and the arbitration of all matters connected with commercial pursuits Like Bhilwara, Palli has its own currency, which amidst universal deterioration, it has retained unabated. From remote times, Palli has been the connecting link between the sea-coast and northern India. Commercial houses established at Muscat-Mandari, Surat, and Noanuggur, transmit the products of Persia, Arabia, Africa, and Europe, receiving those of India and Thibet The exports of home production are the two staple articles of salt and woollens; to which we may add coarse cotton cloths and paper made in the town of Palli. The *looes*, or blankets, are disseminated throughout India, and may be had at from four to sixty rupees per pair; scarfs and turbans are of the same material, but not for exportation"

18. Time, however, unfortunately for Pālī, has wrought many changes for the worse, and it no longer enjoys the semi-independence that it did in Tod's time. It is now as much subject to the direct control of a Hākīm or Collector as any district town in the Jodhpur State. Again, it is no longer a centre of trade. It is not clear what Tod means by saying that Pālī had its own currency. In days gone by, as now, Pālī was one of the mint-towns in Mārwar, but its coins in no wise differed from those struck elsewhere, except in the name of the mint-town, nor were the coins issued at Pālī specially called after it. Pālī has, however, still retained some importance with regard to a few home-made products, which are, again, not the articles mentioned by Tod. It is now famous for *Chhippi* commodities, i. e. cloth for coverlet, head-scarf, and so forth, but specially for ivory work, being, in that particular, as much celebrated as Merta in the whole of Mārwar. But, in all other respects, it has been shorn of its previous independence and prosperity, and it was but last year that it was smarting under a terrific loss caused by heavy down-pours of rain so unprecedented in Mārwar, no less than 500 houses, I am told, having given way.

19. There can, however, be no doubt that formerly, long before even Tod's time, Pālī had attained to a great importance. Pālī is said to have given its name to a community of Brāhmaṇas called Pallivāls. They are generally known as Nandvāṇā in Mawār and Gujarāt and as Bohrās in Dehli, Agra and Calcutta. Outside Mārwar, they, as a rule, follow the mercantile pursuits, but in Mārwar they have taken to agriculture also. Tradition has it that, in days of yore, Pālī was a very extensive city, inhabited by no less than a lakh of Pallivāl families. If any one of their caste came from outside to settle there, he was given a rupee and a brick by each one of these families, which made the new-comer at once a *lākhpātī* (possessor of a lakh of rupees), and enabled him to build a mansion worthy of his position with the bricks given him. After the overthrow of his ancestral kingdom of Kanauj, Siyāji, the founder of the present ruling Rāthod family of Mārwar, repaired to Dvārakā on pilgrimage, and on his way back as he approached Pālī, his aid was solicited by the Pallivāls, who were then being

infested by Mers and Menās. This he did with alacrity, and was rewarded by them with many lands. Soon after, however, at the instigation of one of his consorts, a Solankiṇī, he slaughtered the leaders of the Pallivāls on the *Holi* day, and made himself master of Pāli and the surrounding regions. We afterwards hear of Pāli being attacked by an army of a Ghorī emperor. For long the Muhammadan arms were not crowned with success. Thereupon on a *rākhi* full-moon day, they killed some cows, and threw their flesh into the tank, which supplied water to the people of the town. On perceiving this irreligious spectacle with horror, the Pallivāls flung the gates open and fled pell-mell in two directions. As prophesied by their forefathers, those, who took to their heels and escaped by the western gate, are now tilling lands and leading a life of penury and drudgery, but those who sallied forth from the eastern gate, cutting their way through the Muhammadan ranks, have risen to opulence and power. It is said that the sacred threads of those slain by the Muhammadans weighed six maunds, whereas the bangles of their consorts who went *sati* with them weighed eighty-four maunds. As the descendants of Siyaji extended their dominions, Pāli appears to have been given as *jahāgir* to a Sonagarā Chohān chief by one of the Rāthod sovereigns, but when this happened is not exactly known. Certain it is, as the inscriptions in the Jaina Naulākhā temple tell us, that it was in V. E. 1686 in the possession of a Sonagarā, named Jagannātha, son of Jasavanta, during the reign of Gajasimhaji. When, after the death of Jaswantji, son of this Gajasimhaji, the Rāthod kingdom was seized by Aurangzeb, the Pāli Sonagarās owed fealty to the Muhammadan emperor. After the demise of the latter, Ajitsinghji, son of Jaswantsinghji, succeeded in regaining his paternal dominions, but he bestowed Pāli on a Champāvāt Rāthod, and granted instead some lands in the village of Deṇḍā to the Sonagarās, who left the place with the old image of Ānandakaraṇji, their tutelary deity in Pāli. The Champāvats continued to hold it till V. E. 1818, when Vijaysinghji established a *maṇḍi* at Pāli, *i. e.* turned it into an emporium, and gave the village of Khimvāḍā and others to the Champāvats. As a centre of trade, Pāli continued to increase in importance, and it was in the height of its prosperity when Tod visited it.

II. 20. The old temples at Pāli have been described by Garrick in the *Archæol. Survey Rep.* Vol. XXIII, but beyond giving measurements of the various parts of the temples as a draftsman would do, he does not appear to have given anything to interest the general antiquarian. Besides, he found only two ancient temples at Pāli, that of Somanātha and the Jaina temple called Naulākhā. He failed to perceive that there were two more ancient fanes, one in the close vicinity of Somanātha called that of Ānandakaraṇji, and the other outside the town called that of Pātāleśvara. From a Brāhmanical point of view, the most noteworthy of the temples at Pāli is that of Somanātha (Photo. No. 2920). The latter is really a central temple surrounded by seven attendant shrines, all lying in a courtyard enclosed by walls. The first thing, that arrests the attention of an observer here, is that both the inside and outside of the structures are thickly coated with plaster so that what of the original has remained can but with difficulty be recognized. The central temple faces the east, and consists of a *sanctum*, open *sabhāmaṇḍapa* and porch. On the dedicatory block of the shrine is Gaṇeśa, and above are sculptured the *navagraha*. The jambs and the lintel are inlaid with glass. The hall and the porch are supported by short pillars resting on a parapet wall running all round except at the entrance. All these pillars except one resemble those of the Moḍherā temple in style, though perhaps not of the same fine workmanship. The exception is with regard to a pillar on the extreme south-east side, which appears to have been brought and put in from an old temple of the 9th century. The outside of the whole *sabhāmaṇḍapa* and porch shews signs of having been repaired, and of the exterior of the shrine the spire is modern, but the walls are old, though thick coatings of plaster, as I have just said, have concealed their true original form. In the principal niches facing the north, west, and south are Chāmunda, Nāṭeśa, and Bhairava respectively (Photo. No. 2921).

II. 21. Of the subsidiary structures, that in the north-east corner is that of Annapūrṇā. Near it is a *chhatrī* resting on four pillars, which undoubtedly are of the Osiā type and of the 9th or 10th century (Photo. No. 2922). In the north-west corner is the shrine of Gaṇapati, and, near it, *i. e.* at the back of

the central temple, that of Ambā *mātā*. Further, in the south-west corner is the shrine of Sūrya, who is sculptured as seated on a chariot, drawn by seven horses with Aruṇa in front of him driving them. This whole sculpture is of marble. Between the shrine of Sūrya and the central temple is a small raised dais, on which is a small trunk of a tree covered with gold and silver leaf and worshipped as Śani, the god Saturn. In the south-east corner is the shrine of Chaturbhuja (Viṣṇu). From the western wall of the enclosure between the shrines of Sūrya and Ambā *mātā* projects in relief a small Muhammadan mosque, with reference to which Garrick says the following: "Religious toleration, it must be acknowledged, could not well exceed the limits to which it is carried in Pālī, for here, as well as in the other five Jaina temples, we find mosques inside the courtyard." Anybody can perceive at a glance that what Garrick has said cannot be true. The mosque erected here as elsewhere does not shew the religious toleration of the people, but rather the ruse, to which they had recourse, for preserving their temples from the Moslem iconoclastic fury.

22. In the *sabhāmaṇḍapa* of the central temple on a pilaster close by the *sanctum* has been engraved an inscription, which unfortunately is very much effaced. A sufficient portion of it, however, remains to shew that it was dated *saṃvat 1209 jyeshṭha vadi 4*, and referred itself to the reign of the Chaulukya sovereign Kumārapāla. Pālī is spoken of therein as Pallikā *grāma*. The epigraph had been whitewashed with the building, and it was but by a lucky accident that it was discovered. The inscription has not been noticed by Garrick.

23. Just near this temple, and a little to the north of it, is that of Ānandakaraṇji. In the outside wall have been stuck up two or three pilasters of the Osiā style. Inside, excepting the *sabhāmaṇḍapa*, nothing is ancient (Photo. No. 2923). The image in the *sanctum* is modern, the original one having been taken away, as mentioned before, by the Sonagarās, when they were driven out by Ajitsingh.

II. 24. The third temple is that known as Naulākhā. It is obviously a Jaina fane, and is looked after by the *pañcha* of the Mahājāts. The Mahājans of Pālī were very rowdy and suspicious, and their rowdiness once went to such a length that they prevented us photographing the temple and making transcripts of inscriptions carved below Jaina images. The local Hākim had to be informed of this, and they were then made tractable. Just at the entrance a board is kept hanging, issuing injunctions to those entering the temple precincts. One of them forbids the people to talk of worldly matters, and, yet on the very first day that I went there, some of the Jainas were asking me whether there were any spots round about Pālī, where excavations might yield concealed treasures!

25. The temple of Naulākhā is in plan like many Jaina temples, and there is nothing particular here that calls for any notice (Photo. No. 2924). It is doubtless an old building that has undergone repairs. The most ancient part of the temple is the *gūḍha-maṇḍapa* or closed hall, the pillars of which cannot be later than the 10th century. They are, however, vulgarly bedaubed with different paints, which are so fascinating to the Mārwarīs, and are thus deprived of their original beauty. The *gūḍha-maṇḍapa* is not the only thing surviving of the ancient temple. There are old images also of the *tirthaṅkaras* in the closed and open halls and the subsidiary shrines, the dates of the inscriptions engraved on which range from V. E. 1144 to 1201. One in a corridor cell is dated *Sam 1144 māgha sudi 11*, and speaks of one Jejjaka, son of Bhraṇpati and Rāmapradevī as having caused to be made an image of Vīraṇātha in the temple of Vīraṇātha in the *khannaka* of Pūrṇabhadra, and further speaks of Aimdradeva belonging to the *gachchha* of the *sūri* Pradyotanārya as having installed it. Another bears the date *saṃvat 1151 āshāḍha sudi 8 guran*, and records that one Deśa, son of Lakhamāṇa, made an image of Rishabhanātha in a chapel (*devakulikā*) of the great temple of Śrī-Vīraṇātha for the spiritual merit of the two Elders Bhādā and Mādāka of *Pradyotan-āchārya-gachchha* and residents of Pallikā, i. e. Pālī. There are two others, but in the *gūḍha-maṇḍapa*, which both give the date *saṃvat 1201 jyeshṭha vadi 6 ravan*, and inform us that a pair of images of the Jinas Vimalanātha and Anantnātha, the 13th and 14th *tirthaṅkaras*, was presented to the temple of Śrī-Mahāvīra in Pallikā for his own

religious merit by *mahāmātya* Śrī-Prithvipāla, son of *mahāmātya* Śrī-Ānanda. From these inscriptions it will be seen that the temple had originally been dedicated to Mahāvira, though now the principal image installed in the *sanctum* is of Pārśvanātha. This change must have been brought about by an invasion of the Muhammadans, who came to Pāli and devastated the temple. According to the tradition mentioned before, Pāli had been attacked by a Ghori king. And from the *Tawārīkh Ferishtā* also, it appears that Qutbu-d-Dīn Ī-bak, slave of Muhammad Ghori, was the only Muhammadan emperor who captured Pāli. In A. D. 1196, we are told, Qutbu-d-Dīn, on his way to Anhilvād took "the forts of Baly and Nadole." Nadole is evidently Nādol, a place of very great importance and one of the *pañcha-tirtha* of the Jainas, in the Desurī District of Goḍvād, in the Jodhpur State. Baly no doubt at first sight seems to be the same as Bāli, the principal town of the district of the same name in Goḍvād also. But this identification cannot be satisfactory. Bāli is not far off, and is hardly even one day's march, from Nādol; whereas as Qutbu-d-Dīn is represented to have captured these forts on his way from Ajmer to Anhilvād, it appears that they were separated from each other by a much longer distance. Again, in old days Bāli was not of much importance, and the fort at Bāli was built about the close of the 18th century by the present ruling family of Jodhpur. Pāli, on the other hand, was a place of great celebrity in ancient days, and is mentioned as one of the *nava-koṭa* or Nine Forts of Mārwar. There can, therefore, hardly be a doubt as to 'Baly' of the *Ferishtā* standing for Pāli here. When Pāli was thus in the hands of the Muhammadans, the Jaina temple must doubtless have suffered from their iconoclastic fury. And when the time came for renovating it, the name of the *tīrthamkara*, to whom it was dedicated, was probably forgotten. Certain it is that the present image of Pārśvanātha in the shrine was set up there, as the inscription thereon informs us, in *saṃvat 1686 varshe vaiśākha sudi 8 sanau*, when Gajasīmha was reigning and Amarasīmha was heir-apparent. At that time, we are told, Pāli was held by a Chāhamāna named Jagannātha, son of Jasavaṃta. The image was caused to be made by the two brothers Duṃgara and Bhākhara, residents of Pāli itself, and belonging to the Śrīmāla caste. We are informed by the way that the temple was known as Navalākhā, and that it was repaired by the two bania brothers before the image was placed. The image itself was installed by Śrī-Vijayadevasūri of the *Tapāgachchha* in conjunction with *āchārya* Vijayasīmha and other followers. On the proper right of this image is another, of Mahāvira, caused to be made by the *sūtradhāra* brothers of Medatā, *i. e.* Mertā, and on the proper left, of Supārśva by Bhākhara himself,—both installed by Śrī-Vijayadeva-sūri on the aforesaid date.

II. 26. To the north-east of the town is a fourth temple known as that of Pātāleśvara-Mahādeva, which is the oldest of the temples at present existing in Pāli (Photo. No. 2918). It stands in a courtyard, the wall of which touches and conceals the east side of the temple. The shrine door is modern, and on the lintel are three figures, most probably three of the *navagraha*. The *sabhā-mandapa* also is modern, except for one pillar and one pilaster which are of the Osīā style. The basement mouldings are very old, perhaps of the 8th century. The outside walls are plain except for one niche on the west, the image in which is mutilated. The niche at the back seems to have been taken out, and whether there was any on the east it is impossible to say, as that portion of the temple is concealed behind the court wall. The south-east mouldings of the temple are marked in red lead with quite a number of *satī* hands. The spire is modern, but, curiously enough, it resembles those of the later Chālukya temples in style.

III. 27. To the west of this temple in the courtyard are a few *devlis* or memorial stones, all modern. One of those is, however, interesting, as it is one of *chandā*, *i. e.* of a Chārāṇa standing with one hand holding a rosary of beads, and the other a sword on his neck, in the act of immolating himself. Near the north-west corner of the court wall is a small shrine of the Solāṅki type, the back of which is hidden from view by the wall touching it (Photo. No. 2919). Half a mile to the north of this temple is shewn a place where Siyāji, the founder of the Rāthod dynasty of Jodhpur, slaughtered, on the *rākhi* day, the Pallivāl Brāhmaṇas, who trusted him and kept him to protect themselves against the turbulences of the Mers and Meṇās. I have alluded to this local

tradition before, and Tod also mentions the same tradition. The chronicles of the Jodhpur Darbār, however, I am told, ascribe this iniquitous act to his successor Āyasthānji, also called Asothāmā.

28. From Pāli I went to Jodhpur where I had the opportunity of inspecting the Daulatpurā copper-plate charter of Bhoja I of the imperial Pratihāra dynasty. This copper-plate had been presented by the Mārwar Darbār to the Victoria Memorial Hall, Calcutta, and was not in the Historic Department last season when I first visited Jodhpur. It has been returned since then for reasons not quite clear to me, but anyhow I was glad to see the original plates themselves. The inscription thereon has been published in the *Epigraphia Indica*, Vol. V, page 208 ff. The date of this epigraph together with those of the copper-plates of Mahendrapāla and Vināyakapāla had been wrongly read, and these princes had been for long supposed to be distinct from those whose names occurred in stone-inscriptions. I was lucky enough to be the first to establish their identity and give the correct reading of the dates, and am now delighted to find that my views have been countenanced by such veteran antiquarians and scholars as Dr. Hoernle, Dr. Kielhorn, and so forth. One point, however, connected with this inscription remained undecided. These records, while setting forth the genealogies of the royal grantors, specify the religious sects to which they and their predecessors belonged. There is one expression, *viz. parama-bhagavatī-bhakta*, which has been used in this connection with reference to Nāgabhaṭa, Bhoja, and Mahendrapāla. It means "a devout worshipper of Bhagavatī," but who this Bhagavatī was, whether she was Durgā, wife of Śiva, or Lakshmī, wife of Viṣṇu, was not clear to me as it was not to Dr. Fleet when he re-edited the Dighwā-Dubauli plate of Mahendrapāla. He had no doubt examined its seal, but was unable to identify the goddess represented thereon. But on the Daulatpurā copper-plate seal, as I inspected it, has been carved a goddess, standing and facing full-front, with a tiger on each side near her foot, and with four hands, upper right holding a *liṅga* and lower right a rosary of beads, lower left a pitcher and upper left a figure of Gaṇeśa. This must then doubtless be an image of Pārvatī ordinarily met with in ancient Śaiva temples, and is the Bhagavatī, whose devotees Nāgabhaṭa, Bhoja I and Mahendrapāla were.

29. Being desirous to know whether I could determine what purpose the sculptures of Kṛishṇa, described at page 33 of my last season's Progress Report served, I seized this opportunity of revisiting Mandor, which is but five miles from Jodhpur. I had the

I. ground dug out round about one of these sculptures, and this brought to light another compartment, also representing a scene from Kṛishṇa's life (Photo. No. 2926). It was the well-known incident called the "Overturning of the Cart" performed by Kṛishṇa when he was but an infant. Our further excavations were impeded by a stone pavement below, which shewed that the sculpture could not have been buried deeper in the ground. Again, the proper left side of this sculpture has been uniformly hollowed a little from the top down below, and has afterwards been cut slantingly and chiselled smooth, doubtless intended for another sculpture with a projecting piece to rest upon it by the mortise and tenon arrangement (Photo. No. 2925). We thus practically have both the ends of this sculpture, which, as it now stands, is very nearly 12 feet high, and we may further take it that it could not have been much higher. Whatever has been said about this sculpture applies to the other also, both being of the same style and obviously intended for the same object. These sculptures could not, therefore, have served the purpose of a *torana*, as Tod believed. The ancient *toranas*, so far discovered, such as those at Bharahat, Sāñchi, Mathurā, and so forth are of far greater height than these sculptures. Again, whereas the former are square and carved on all sides, the latter are not square and are carved only on one side. And further considering the height, which could hardly have been much more than 12 feet, it is not unreasonable to suppose that they probably were portions of door jambs such as we have *e.g.* at Śirpur in Central Provinces, where we have, on the extreme right and left, similar panelled scenes from the life of Viṣṇu, one above the other.

30. From Mandor I went to the south-eastern province of the Jodhpur State known as Godvād, commonly spelt Godwar. I began my work from the southernmost point of this province, almost from where it touches the Sirohi

State, and went northwards touring there throughout the remainder of this season. What strikes the visitor most while travelling here is the celebrated Aravalli range, which stretches from Mount Ābū in the south almost to Ajmer in the north, and which now separates the Udaipur, from the Jodhpur, territory. The name Aravalli has become so familiar to us that we believe this to be the correct form of the name. But while touring in Godvād, I learnt to my surprise that it was called by the people Ādābalā, and not Aravalli. Sometimes the short form Balā was also used. It then occurred to me that the name Aravalli was first introduced by Colonel Tod, who misspelt this like many other names in his most celebrated work, *The Annals and Antiquities of Rajasthan*. As *d* is very often written *r* by Europeans, and *v* and *b* are frequently interchanged even by the natives of India, it is intelligible that Ādābalā, without any diacritical marks, might run into Aravalli, and the latter pronounced not Ārāvalli, but simply Aravalli, as we now all do. Tod's work, so far as information about the modern Rājput, their manners and customs goes, is unrivalled and almost exhaustive, and is, therefore, naturally looked upon as the standard authority on Rājputānā. But there is unfortunately one defect, which has not a little vitiated the whole work. It is his utter carelessness about spelling the names of tribes, princes and cities of Rājputānā, with the result that not even Indians, who are not familiar with Rājputānā, can correctly pronounce them. To take one instance, there is a well-known division of the Chohān tribe, whose name has been spelt by him as Sonigurra. The name should really have been spelt Sonagarā, as they were so called after Songar, *i. e.*, Suvarnagiri, by which Jālor, one of the most celebrated places in southern Mārwar, is also known. But, in the Hindi translation of Tod's work, published under the auspices of the *Veṅkaṭeśasamāchār*, a well-known Bombay daily, the name is written Śaniguru (Saturn-Jupiter)! Evidently the translator knew but little about Rājputānā first-hand, and his Śaniguru for Sonagarā is as natural, but also as ludicrous, as our Aravalli for Ādābalā.

31. I have just said that the mountain range which separates Mārwar from Mewār is also known as Balā. In fact, Balā is the proper name of the range, *ālā* being prefixed to it as a sort of epithet, meaning literally a bar for fastening the door; and the mountain range is considered, as it were, a bar preventing the people of Mārwar from going into Mewār. It is at the foot of this Ādābalā that the whole of the Godvād province is situated. It is this fact that is borne in mind when the usual derivation of this name is given in Mārwar. *God*, in the Mārwarī language, signifies the knee, and *vād* enclosed ground, and Godvād thus becomes a tract of land lying near the knee of, *i. e.* down below, the Ādābalā range. But this explanation of the origin of the name, though universally given and accepted in Mārwar, is by no means convincing. There are many small districts in Mārwar as elsewhere in Rājputānā, which are called after various tribes, their names generally ending in *ātī* or *vād*, and it is but natural and plausible to derive Godvād also in a similar manner. *God* or *Gaud* is one of the well-known Rājput tribes in Rājputānā. The present chief of Sōpur near Gwālīor is a Gaud Rājput. And, though now shorn of their brilliance, they formerly were powerful and held a large territory. Rājgaḍh near Ajmer was one of their original seats of power, and they owned several villages in the Kishengāḍh State, which were wrested from them by the Khishengāḍh Rāthods. There is a tract of land still called Godātī, comprising the Parbatsar and Māroṭ Districts of the Jodhpur State. This was formerly held by them until they were dispossessed of it by the Meḍtiā Rāthods. It is, therefore, more natural and intelligible to suppose that the province of Godvād was so called after the Gods or Gauds, who settled there, than to accept the rather fantastic derivation given by the Mārwarīs.

32. Godvād is divided into two districts,—Bāli and Desurī, and we commenced our work in Godvād from Nānā, which is

NANA.

Nānā is really two miles from the railway station of that name on the Amelābād-Ajmer line. It belongs to a *Jahāgirdār* of the Sesodiyā clan. There are only four temples here, which deserve to be noticed. The foremost of these is the Jaina temple of Mahāvīra, which is supposed to contain an image of that *tīrthaṅkara* as he was, before he attained to *kaivalya*, or absolution. The

temple faces the east, and, in general plan, it is like many other Jaina temples, with only a few differences (Photos. Nos. 2928-29). Whereas the corridor of cells on the proper left, *i. e.* on the north side, is as long as the court wall itself, that on the right ends just where the shrine porch commences, the remaining part of the court wall on this side being adorned with niches for holding images. The north corridor again is not only longer, but also broader, than the south, and the only object that calls for notice here is a miniature *Idgāh*, doubtless put up to ward off Mussalman prosecution. The entrance to the *sabhāmaṇḍapa* or open hall is decorated by a *torāna* or arch, issuing from *makara* heads resting upon old pillars of about the 11th century. In addition to these, the western gateway at the back is the only part of the old structure now surviving (Photo. No. 2930). In the *sanctum* is the image of Mahāvīra, the *parikara* or pedestal of which, as the inscription informs us, was caused to be made by an Osvāl of the Velaharā *gotra* and named Dūdā, and was installed in *saṃ* 1506 *varshe māgha badi 10 guraṃ* by Śrī-Śāntisūri of the Jñābakiya *gachchha*. On the door jamb of the shrine, there is a small fragmentary inscription bearing the date *saṃvat 1017*. In the closed hall is an elegant sculpture of the Nandiśvara-dvīpa with an inscription engraved below, which is too weather-worn to be read (Photo. No. 2931). In the open porch of the shrine, a rather long inscription in Mārvarī language has been engraved on the lintels resting on the central pillars. It is dated *saṃvat 1659 varshe bhādrapada-māse śukla-pakshe 7*, and records a grant made apparently by the Rāṇā Śrī-Amarasīṃha. Quite close to this is a Vaiṣṇava temple, dedicated to Lakshmi-Nārāyaṇa. Its spire is built up of odd pieces of an old *śikhara*, and the walls themselves are partly stone and partly brick work. Outside is a *surabhi* stone bearing an inscription. It gives the date *saṃvat 1314 varshe ākhāḍha sudi 5 guraṃ*, and speaks of an annual gift of 4 *drammas* by the *mahānta* Gaṅgādharma to the god Chakrasvāmī, who must be the same as Lakshmi-Nārāyaṇa (Photo. No. 2927).

III.

III.

33. Outside the village is the temple of Nilakanṭha-Mahādeva, which, from an architectural point of view, calls for no remark. But, on the door jambs of the *sabhāmaṇḍapa*, are incised two inscriptions, one on each side. One of these bears the date *saṃvat 1237*, and contains the name Jāḍaṇa, a Paramāra Rājput, and of Rājasīha and Vāgaḍa, both *Sāhanis* or Masters of royal stables. The other inscription is dated *saṃvat 1257 varshe māgha sudi 7 śukra-dine*, and records a grant of 33 *drammas* and 6 *viṃśopakas* to Brāhmaṇas by a Gauḍa Kāyastha named Udayasīha for the maintenance of a *kapilā* or a cow (?). In the shrine itself is a long inscription of two lines all filled up with mortar. It is in Mārvarī, and speaks of the temple having been repaired in *saṃvat 1283* when Bhyivadeva (Bhūmadeva), son of Ajayapāladeva, was paramount sovereign at Anahila-nagara, and Dhāndhaladeva, son of Visadhavala, was his feudatory. It is worthy of note that the latter has been called a Chhāhama, which, I think, must be taken to mean Chāhamāna. Behind the shrine is a modern but curious sculpture of Nandi and a man feeding him (Photo. No. 2936).

III.

34. Not far from the temple of Nilakanṭha-Mahādeva are the ruins of three shrines, which, though small and plain, are the oldest remains to be found at Nāṇā. The largest of these faces the west. Its walls are destroyed, but its door-frame is intact, and bears near the bottom Gaṅgā and Yamunā, and still below touching the floor, Gaṇeśa and Kubera (Photo. No. 2934). Inside the shrine, now open, is a *liṅga*, which is worshipped. Opposite to this is another shrine facing the east. The door is plain, and so also the exterior except for three niches, containing Chāmundā, Śiva, and Lakuliśa on the north, west, and south respectively (Photo. No. 2935). Along the side of the first shrine and to the north of it, is another, of which nothing remains but its south and east walls, with the niches holding Lakuliśa and Śiva (Photo. No. 2933). It was near these shrines that the inscription stone which is now stuck up into the ground near the doorway of the hall of the temple of Nilakanṭha-Mahādeva was originally lying. The inscription is highly weather-worn, but, with a little care and patience, the important portion of it can be read with certainty. It is dated *saṃvat 1290 māgha vadi 15 somē*, and refers itself to the reign of Mahārājādhirāja Śrī-Somasīṃhadeva, a Paramāra king. We further learn therefrom that Nāṇaka (Nāṇā) itself was in the possession of one Lakshā, who

was a favourite of the heir-apparent Kāṇhaḍadeva, i. e. son of Somasiṃha. The object of the inscription is to record some grant made by Kāṇhaḍadeva in connection with the god Lakula(lī)deva. This and the fact that images of Lakuliśa are found sculptured on these shrines shew that the whole group was dedicated to the worship of that god.

35. About three miles to the north-west of Nāṇā, is Belār, which contains two old temples, one Hindu dedicated to Śiva but in ruins, and the other Jaina dedicated to Pārśvanātha and in daily use. The first is nearly half a mile to the south of the village, and is a group of temples overlooking a beautiful lake (Photo. No. 2937). The central temple faces the east, and consists of a shrine and open porch (Photo. No. 2938). On the dedicatory block above the shrine door is Gaṇeśa, and above still are the *Navagraha*. In the interior is a *līṅga* daily worshipped. In the principal niches on the outside walls are Chāmundā, Śiva, and Lakuliśa facing the north, west and south respectively. In addition to these images, the exterior is decorated with the *Aṣṭa-dīkṣālas* or the Eight Regents of the quarters, who are here sculptured in almost strict accordance with the rules laid down in Sanskrit treatises on Hindu iconography. To take an instance, Yama is figured on the wall, facing the south, which is his proper direction, and with buffalo as his *vāhana* or vehicle (Photo. No. 2939). This is intelligible enough, but the objects, which he bears in his hands, are such as would throw some doubt on this conclusion. They are a *pothī* or manuscript, a cock, a staff and a pen, but these are exactly the objects, which, as works on Hindu iconography tell us, should be sculptured as held in his hands by Yama. The image at the other end, is that of Agni, regent of the south-eastern quarter. His *vāhana*, the ram, is broken off, but, in his lower and upper right, may be noticed the rosary, and *śaktī* or *yonī* and in his upper and lower left hands, a lotus and a water-pot, which, again, are the objects mentioned by the science of Hindu iconography as being borne by Agni. If we had not had this knowledge, this Agni would easily have been mistaken for Brahmā.

36. Besides the central shrine, there were no less than seven attendant shrines, one along the side of the main shrine on the north, two in front and four at the back. All of these are now utter wrecks except two. Of the latter one is immediately behind (Photo. No. 2940), and the other at the north-west corner of the central shrine. The first has on its exterior carved the figures of Chāmundā, Viṣṇu, and Lakuliśa on the north, west, and south faces respectively. The second also has the same figures sculptured, but here Lakuliśa is represented as holding the staff and citron in his right and left hands respectively, instead of the reverse as usual.

- III. 37. The Jaina temple referred to above is in the village, and is quite modern excepting its *sabhāmaṇḍapa* which shews about thirteenth century work. Five of its pillars bear inscriptions all dated in V. E. 1265 or A. D. 1208, and speak of the various repairs done to the temple, all by Osvāls. One of the epigraphs, however, refers itself to the reign of Dhāndhaladeva, the same prince as that mentioned in the inscription in the temple of Nilakaṇṭha-Mahādeva at Nāṇā.

38. Bhādunḍ is about a mile and a half north of Nāṇā. The objects of antiquity here are a few temples, which, though old, are of no particular importance. One of these, however, it deserves to be mentioned, is dedicated to Sarasvatī. There is also an old stepwell here, with an inscription attached to it. The latter opens with a verse in praise of Rāma, of the Raghu lineage, which is rather unusual in old inscriptions. It bears the date *samvat 1102 kārṭī vadī pañchamīyām*, and speaks of the Paramāra prince, Pūrṇapāla, as then reigning and holding the *Arbuda-maṇḍala*, i. e. the territory round about Mount Abū. It then says that at Bhūṇḍipadra (Bhādunḍ) certain Brāhmaṇas, perceiving the vanity of life, made some contributions and constructed this work of charity.

39. Nearly seven miles to the north of Bhādunḍ is Bedā, which is the seat of another *Jahāgīrdār*. Like that of Nāṇā, he also is a Sesodiyā and of the same family. Near the

- I. temple of Mahādeva outside the village is an image of Sūrya placed on a dais (Photo. No. 2943). It is doubtless an old figure, and it is indeed a wonder as to where it was brought from. It is now worshipped as a *mā'ā* by the Rebhāris! In the village itself is a temple dedicated to Thākur or Vishnu. It is quite a modern structure, but the curious thing here is that the Thākur is given a small sword to use, the reason of it being, as I was told, to enable him to protect himself against the Menās, who formerly infested Godvāl. Near this shrine is
- III. a Jaina temple, which is, no doubt a spacious one, but is quite a plain structure (Photo. No. 2944). In the *sanctum* are some brass and stone images, containing inscriptions with dates ranging from V. E. 1347 to V. E. 1630. In some of them occurs the name Bahadā grāma, doubtless the same as Bedā. About two miles from Bedā are some ruins, which go by the name of Junā Bedā. Amongst them is intact a Jaina temple dedicated to Pārśvanātha (Photo. No. 2942). The image of this *tirthamkara* has an inscription engraved on it, containing the date *samvat 1644 varshe phaguna di 13*. About three miles from Bedā is a temple situated in a jungle and dedicated to Mahādeva (Photo. No. 2945). Excepting the basement of the shrine, nothing that is old has survived. In the antechamber to the *sanctum* may, however, be seen fixed in the wall an old sculpture containing the *Navagraha*. Outside the temple enclosure are at least five old memorial stones (Photos. Nos. 2946-47), with which, by the bye, Mārwar abounds.

40. From Bedā we went to Bijāpur, from where we visited Bhātund and

SHATUND.

- II. Hāthundi. At the former place, which is only one mile south of Bijāpur, there are only two ancient temples worth mentioning. The first is the one situated on a high artificial mound near a *talāo* on the outskirts of the village (Photo. No. 2948). This is a very curious temple, and I have not seen any like this. It has two antechambers with a door to each, one facing east and the other west (Photos. Nos. 2949-50). The eaves projecting from the roof and the mouldings of the doors shew that it never had any porches. The *sanctum* appears to have been divided into two parts by a partition wall, the larger portion of which is still remaining. The outside walls are plain and devoid of all ornamentation. The front of the roof of the antechambers is decorated with a niche overtopped by two *chaitya* window arches or by *ghode-ki nāl* (horse-shoes), as they are called in Mārwar. The niche contains a seated image with four hands, the lower two resting on the soles of the feet one above the other. The image appears to be a male one and of Śiva, but the head-dress seems to be a crown and not matted hair. The image is, however, too weather-worn to enable us to identify it with certainty. All the arches above probably contained ornamental heads, but only one has remained, *viz.* in the lowermost arch on the west front. The spire of the shrine is not intact, but what is preserved is enough to shew that it is a very old temple. The heads in *chaitya* window arches also is another indication of an early age. There is no image inside the temple.

- II. 41. The other temple is in the village, and is in a thoroughly dilapidated condition (Photo. No. 2951). In plan it is not unlike that of Sūrya at Vasantgadh in the Sirohi State, though certainly not so old. The hall is now separated from the circumambulatory passage by masonry walls, and the latter is filled with grass and fodder for the cattle. The temple faces the east. The lintel of the shrine door has no dedicatory block on it, but is decorated with garland bearing figures (Photo. No. 2952). Above on the frieze are the *Navagraha*. Of the door frame the central and protuberant mouldings are split each into six compartments, the lowermost being much larger than those above. Of the lowermost that on the proper right contains a male figure with beard and a snake encircling his neck. He has two hands, one of which holds a trident. The figure on the proper left is exactly similar, but wields a spear instead of a trident. In the niches above are represented some domestic scenes in all excepting in the topmost of the proper right moulding. In this is carved a figure of Śiva, seated exactly like a Jina, but with four hands, the two lower of which are placed one above the other, touching the soles of his feet. In the upper hands, he bears a trident and a snake. The pillars of the hall are plain, but the panels of the ceiling are deeply and elegantly carved. They are six in all and are domical (Photo. No. 2953) except the two in the bays adjoining the *bhrama* or

circumambulatory passage. Of the porch everything is gone except the basement. The spire of the temple is destroyed. The whole interior of the hall is blackened with smoke. The place, I was told, was, for a long time, used as a kitchen by a Thānedār there nearly twelve years ago. On one of the pillars of the *sabhāmandapa* has been incised an inscription, which is highly weather-worn. Although the object of it is not clear, the other details are intelligible enough. It is dated *samvat 1210 jyeṣṭha kṛdī 6 guran*, and refers itself to the reign of the Chālukya sovereign, Kumārapāla. It also makes mention of his *daṇḍa-nāyaka*, i. e. a governor named Śrī-Vaijaka in charge of the district of Nāḍol. The only other thing worth noting in the inscription is the name Śrī-Bhātutta-padra-nagara, which is doubtless the same as Bhātund.

42. Hāthundi is about three miles south-east of Bijāpur. Here too there are only two temples worth describing, one Śaiva and one Jaina. The former is a cluster of temples, stand-

HATHUNDI.

III. ing on a raised terrace (Photo. No. 2958). There are two more below the terrace on the east side. Of those on the terrace, three are behind the shrine, two on both sides of the hall, and four in front, of the main temple. Of the latter the shrine door has Gaṇeśa on the projecting block, and inside the *sanctum* a *līṅga*, which is worshipped. All the other shrines are empty. The spires of all the shrines are gone.

II. 43. As regards the Jaina temple, there is nothing about its architecture, that calls for any remarks (Photo. No. 2954). It is, like most Jaina fanes, with a central temple with corridors and cells (Photo. No. 2957) running along the sides and in front. This temple, however, has no *raṅga-mandapa* in front of the shrine porch. Excepting the doors of the *gūḍha-mandapa* and of the enclosure wall (Photos. Nos. 2955-56), everything is plain and without any carving. Inside the shrine is an image of the last *tīrthamkara*, here known as Rātā-Mahāvīra. Rātā means red, and it is said that the original image was of red stone, but when the temple was destroyed by the Muhammadans, the image also mysteriously disappeared. The present one is made of bricks, and is coated with a thick red colour every five years. This Mahāvīra is also called *Muchhālā*, i. e. one with thick moustaches. In the *gūḍha-mandapa* there is an inscription engraved on a pillar. It contains the date *samvat 1335 varshe krāmvaṇa vadi 1 some*, and records a grant of 24 *drammas* to, as it says, Mahāvīra named Rātā, from the custom-house of Samipattī (Sevādī). In the porch there are two or three inscriptions, of which only one is interesting. It speaks of the Chāhamāna king Sāmvaṇṭasiṃha (Sāmantaśiṃha) as ruling over the district of Nāḍula, and gives the date *samvat 1345 varshe prathamā-bhādravā vadi 9 śukra-dine*. It further specifies an annual gift of 24 *drammas* by a *sāhukār*, Hemāka by name, to Mahāvīra in the village of Hāthiundī, obviously Hāthundi. The Sanskrit name of it was Hastikundī, which is mentioned in a long inscription, partially published by the late Professor Kielhorn in the *Jour. Beng. As. Soc.* Vol. LXII, Pt. I, p. 309 ff. The stone, on which this inscription is engraved, was originally in this temple, set up high into the inside wall of the entrance door. The empty space there marks the exact spot where it was originally placed. For some reasons unknown, it was dislodged from its position, and was being pilfered away by some Jainas from Mewār. Munshi Deviprasād Munsiff of Jodhpur, whose zeal for the Indian antiquities is as disinterested as it is unflagging, was touring in those parts in connection with the Census work of Mārwar. No sooner news of the inscription stone being carried away reached his ears than he hastened to the spot and saved it from the hands of the idle pilferers. The stone, as I have stated in the last Progress Report, is now at Jodhpur in the house of the Munshi, there being no room to house it properly in the building of the Historic Department. What Professor Kielhorn has edited is only a part of the inscription, and, as it gives us information about an entirely new line of Rāshtrakūṭas, the whole of the inscription is worth editing, but the fact of its being not deeply incised and of its being mutilated in places will perhaps stand in the way of its being completely and satisfactorily deciphered. Hastikundī was thus the original Sanskrit name of the place, and, as we learn from the epigraph, was the capital of the Rāshtrakūṭas in the 10th century. Its importance is also attested by the fact that a line of Jaina pontiffs is actually called Hastikundīya-gachchha after it. Amongst the Mārwar Rāthodas, again,

a hypergamous group named Hāthundiā is well-known, and it is not unreasonable to argue that they are probably the descendants of the Rāshtrakūṭas of Hastikūṇḍi. While touring in Mārwar, I made a special study, this season, of the origin and history of the Rāthods, which has led to interesting results, but this is not the proper place to write about them and I have consequently to reserve them for a separate paper, which, I hope, to contribute to the *Jour. Bo. Br. R. As. Soc.*, if I find time to do so.

44. From Bijāpūr we proceeded to Sevādī, which is about 6 miles to the north-east of it. The principal object of antiquity, that attracted our attention, was the temple of

SEVADI.

II.

Mahāvira, which seems to be a tenth century structure. The *sabhāmandapa* is modern (Photo. No. 2960). The spire also is a later work, but resembles the Dekkan style of *śikhara*s (Photo. No. 2961). And the outside walls of the *gūḍha-maṇḍapa* or closed hall and the *garbhagṛha* or *sanctum*, though old, are evidently rebuilt. The figures on these walls are not profane, but are artistically carved, and cannot be later, in my opinion, than the tenth century (Photos. Nos. 2962-63). On the south are three, the first of which is a Nāga female with ear-lobes perforated and bearing earrings. She has two hands, the left of which holds a shield and the right a scimitar now broken off. Her head is canopied with the hood of a snake, whose coils come down to her left foot. The second figure is in a niche decorated with side pilasters, the tops of which are surmounted by two seated Jinas. In the niche itself the figure wears a crown, necklace, and waist band, and stands in the attitude of *kāyotsarga*. The third figure is that of Kshetrapāla, altogether nude, and with two hands, one holding a club and the other upraised but bearing a snake. On the north side also there are only three figures (Photo. No. 2964), the central one of which is in a niche, and is almost exactly the same as that on the south side. Of the remaining two, one is a female figure with two hands, of which the left is broken off but the right bears a discus. Below near her right foot is her *vāhana* the man. Her ears are perforated, and she wears earrings. The other figure is of Brahmā, standing with two hands, the right one of which is raised up and bears a rosary while the left holds a pitcher. He has a beard and wears *khaddars* or wooden sandals. His ears also are perforated, and behind his head is shewn a creeper. In the closed hall is a singular figure (Photo. No. 2966) said by the *pūjāris* to be one of Gautama. It certainly is not like that of any *tirthaṅkara*, and appears to be one of a Jaina teacher. He sits on a throne with his right foot resting on a small stool and being shampooed apparently by a disciple of his, who seems to have a beard. At the back of the latter are a *pothi* stand and another disciple spreading a scroll of paper. At the other end is a third disciple folding his hands and holding his *ughā* or besom between. In front of him are a couch and a water jug. The besom may also be seen prominently behind the teacher's left shoulder. A band of cloth runs from the left shoulder round his right knee-cap behind, apparently to support him in his posture. In his left hand he holds a manuscript and his right is held up half open near his breast. His neck is adorned by a close fitting tight necklace with three strings, the clasp of which may be seen just below his left ear-lobe. On the pedestal is an inscription of which nothing can be made out except the date V. E. 1245 and the mention of Saṁderka-gacheliha. Another image that is worth noticing is that of Sarasvatī in the front corridor (Photo. No. 2965). The doors of corridor cells of this temple are full of inscriptions, only three of which may be mentioned here. The earliest of these is dated *sam* 1167 *chaitra su 1*, refers itself to the reign of *mahārājādhirāja* Aśvarāja, and records the grant of one *hārā* of barley-corn at various wells by Uppalarāja, Master of stables, for the maintenance of the worship of Dharmanātha, apparently the *tirthaṅkara* installed in the cell, on the door of which this inscription has been engraved. This inscription is important, first because it gives a specific date, *viz.* V. E. 1167 (A. D. 1117), for the Chāhamāna prince Aśvarāja, also known as Āśārāja, and secondly because it incidentally mentions the name of his son Kaṭuka, who is here called a *yucarāja* or heir-apparent,—an entirely new name not known to us from any Chāhamāna records hitherto published. The second inscription is dated V. E. 1172 (A. D. 1122), and records the annual gift of eight *drammas* by Kaṭukarāja for the continuance of worship to Śāntinātha, the *tirthaṅkara*, on the lintel of

whose shrines the inscription is engraved. In this inscription Samīpāṭī (Sevāḍī) is mentioned as being a city in the *bhukti* of Kaṭuka. This shews that he was a *yuearāja*, when this grant was made. The third inscription bears the date V. E. 1213 (A. D. 1156), and speaks of Vaijā as being *danda-nāyaka* at Nādūla. This Vaijā must doubtless be the same as Vaijāka of the Bhātund inscription, stationed at Nādol by Kumārapāla. All these Chāhamāna inscriptions, that have been mentioned in this and the last Report, will be published by me in a separate paper to be contributed to the *Epigraphia Indica*, and will form an interesting supplement to the late Professor Kielhorn's paper entitled "Chāhamānas of Naddūla." About half a mile south-east of the village are a number of sculptures gathered together beneath a tree and near a well (Photo. No. 2967). There was one long sculpture, which is now broken in two pieces. It represents the Ten Incarnations of Viṣṇu. There is a discrepancy in the *Purānas* with regard to the eighth incarnation, some thinking it to be Balarāma, and others, his younger brother Kṛishṇa. This discrepancy is noticeable in the sculptures also. In the present sculpture, however, the eighth incarnation is represented by Balarāma, who can be distinctly recognized here by the ploughshare, which he holds in his right hand. Of the other sculptures one is of the *Saplamātri*, and another of Śeṣhaśāyi-Nārāyaṇa. The rest are unimportant.

45. A little more than a mile to the east are shewn the *chhatrī* and the fort of the celebrated Muñjā Bāliyā. The first is merely a *tirthambā*, and appears to be a memorial stone; but why it is called a *chhatrī* is inexplicable. Of the fort nothing now remains intact. Muñjā was a Bāliyā Chohān, who seized Goḍvād and made himself independent, when the Gehlot rulers of Mewār were shorn of their power by the arms of Alā-ud-Dīn. He was at last met in battle, defeated, and killed by Hammira, who presented the adversary's head to his uncle Ajaysī and thereby secured for himself the throne of Mewār.

46. Nearly a mile from Sevāḍī is a small village named Bāḍvā, on the outskirts of which is a small temple dedicated to

BADVA.

III

carpenters of Goḍvād. It will thus be seen that it is quite a modern structure. Nevertheless, it is very interesting, as I know of no temple dedicated to Viśvakarmā, the Divine Architect. The image in the *sanctum* is a standing one, of black stone with three eyes and four hands, the lower and upper right holding a rosary and a *gaz* measure and the upper and lower left, a lotus and a water-pitcher (Photo. No. 2939). The people, indeed, say that the object borne in the upper left hand is *dor ki lachchhi*, which I understand to mean a measuring tape. But there can be little doubt that it is not a tape but a lotus. Besides, the measuring tape was not known to the Indian people, and is even now seldom used by the Suthārs or Sompuras in Mārwar. On the third of the bright half of Phālguna in Sāmvat 1935 (A. D. 1878) when the image was consecrated, thousands of carpenters flocked here from Sirohi, Mārwar and Mewār. And in commemoration thereof, on this day each year a festival is held, the expenses of which are defrayed by the Suthārs, who are present on the occasion. On the outside wall of the shrine have been scribbled a few lines with ink. From these we learn that the image of Viśvakarmā was brought by the Suthār Birbhān, son of Narāji, and a native of Moravaṇ in Mewār, and that he made a gift of rupees 40 to the temple. On the day of the consecration of the image, another figure of Viśvakarmā had been brought by another Suthār. This was installed in a pavilion in front of the temple. The image is seated, and is of marble. It has two hands and has, in front of its pedestal, a few of the implements carved, such as are used by modern carpenters.*

47. Seven miles north-west of Sevāḍī and about two miles and a half to

BALI.

the south-east of Fālnā, a railway station on the R. M. Railway line, is Bāli, the principal town of the district of the same name. Bāli appears to have been formerly of some importance, as Bāliyā or Bālechā a well-known sub-division of the Chohāns is doubtless named after it. But at present excepting one or two inscriptions in the temple of Bahugūṇa *mātā*, also called Bol-mātā, there seems to be no object of antiquity at this place. The fort, some portions of which still exist, was constructed by the Jodhpur Darbār but in A. D. 1776. The temple of the *mātā* is,

III

* It is possibly an image of the Suthār himself.—H. C.

in reality, a natural cavern, converted into a shrine, with a *sabhāmandapa* in front of it. On the lintels of the pillars in the *chauk* are incised three inscriptions, only two of which are worthy of note. One of these bears the date V. E. 1200, and refers itself to the reign of the *mahārājādhirāja* Śrī-Jayasinhadeva and his feudatory *mahārāja* Śrī-Āśvāka (probably the Chohān chieftain Āśvarāja). At this time the village of Vālahī (Bāli) was held as *grāma*, i. e. *girās*, by the queen Śrī-Tihunaka. The object of the inscription is to record the gift of some *drammas* by one Bopavaṇa to celebrate the festival in connection with the goddess Bahughṛīṇa, i. e. Bahugūṇa *mātā*. The other inscription is dated on Friday, the first of the dark half of Śrāvaṇa in the (Vikrama) year 1216, when Kumārapāla was the supreme ruler, Vayajaladeva was *danda-nāyaka* at Naddūla (Nādol), and Anupameśvara was the *jahāgirdār* of Vālahī (Bāli). It further states that out of the land belonging to this village, a plot equal to as much as could be traversed by one ploughshare in a single day was granted by Vayajaladeva for the worship of the goddess Bahusṛi(ghṛi)ṇa. Vayajaladeva, it will be seen, is the same as Vaijāka of the Bhātūṇḍ and Sevādī inscriptions.

48. While at Bāli, we had a very nice opportunity afforded us of witnessing a Jaina *saṃgha*. Much has been written about it in Jaina works, and the well-known *Sukṛita-saṃkīrtana* gives a glowing description of the *saṃgha* started by Vastupāla, minister of the Vāghelā King, Viradhavala, when he undertook a pilgrimage to Pālithānā in Kāthiāvād. But there is always a difference between mere reading and actual seeing. The *saṃgha* in question was organised by Phulchand Umāji, a native of Kālandarī, in the Sirohi State. By caste he is an Osvāl, of the Nibjiyā *khāmp* and Bhorgotā-Parmār *nakh*. He is a well-known merchant in Bombay, and owns a mill at Gokāk. The *saṃgha* was originated by him on the 6th of the bright half of Māgha. The *saṃgha* was headed by Muni Śrī-Ratnavardhana, and after leaving Kālandarī, halted at the intervening places of Pādīv, Andor, Pāladi, and Śivagañj, before it reached Bāli. The object of it was to make a pilgrimage to the *Pañcha-tīrtha* of Mārwar, and Kesriyā in Mewār. The *Pañcha-tīrtha* of Mārwar includes Rānpur, Ghānerāv, Nādlāi, Nādol, and Barkāpā, all in the Desuri District, Jodhpur State. Various invitations had been sent round by Phulchandji, and many Jainas, men and women, availed themselves of these. The number of the people who had joined the *saṃgha* was no less than 200 at Bāli. Those, who were rich, came with their camels, *rāotis*, cooking utensils and servants, but the poor, of whom there were many, were furnished with conveyances, *rāotis*, and food by Phulchandji at his own expense. There were physicians to attend on the sick and armed Menās and Bhils to guard the *saṃgha* against the molestations of their tribes, which abound on the boundaries between Mārwar and Mewār, it being supposed, and with some degree of truth, I think, that a Menā or a Bhil, guarding a camp, would be a guarantee against the depredations of the people of their tribes. Several hundreds of rupees had been spent upon repairing the road of the Desuri *nāl* in the Udaipur territory, which led to Kesriyā. Twice did the *saṃgha* afterwards meet us, once at Sādadī and then at Nādlāi, where its number was greatly increased. Phulchandji thus gained for himself the title of *saṃghet* or *saṃghapati*.

49. About ten miles to the east of Bāli is Sādadī, commonly spelt Sadri, the largest town in the whole of the Goḍvād Province.

SADADI

- II. It possesses several temples, the most conspicuous of which are those of Varāhji, Kapurliṅga-Mahādev and Jāgeśvar. The first is a structure facing the north, but rather curious in plan (Photo. No. 2970). It is a temple consisting of a *sanctum*, a *sabhāmandapa*, and a small porch, with four subsidiary shrines attached to the *sabhāmandapa*, two on each side. The central space of the hall is covered by a domical ceiling, supported by eight pillars octagonally arranged. Of these last those on the east and west are also the porch pillars of two of the attendant shrines. The remaining two also jut out from the hall, but from the sides intervening between the central space and the porch. Of the former, that facing the west is dedicated to Bholānātha, and that facing the east to Lakshmī; of their principal niches, those on the south contain Brahmā and the remaining Śiva. Of the latter that facing the east is of Gaṇeśa and the other of Pañchamukha-Mahādeva. In the porch is Garuḍa

facing an elegantly carved figure of Varāha in the *sanctum*. This figure is said to have been brought there from Dhālop, about nine miles to the north of Sādaḍi, by the Nandvāṇā Brāhmaṇas, who are in charge of the temple. In the principal niches on the exterior of the *sanctum* are Brahmā, Harihara, and Viṣṇu on the east, south, and west faces respectively (Photo. No. 2971). The last is a curious image seated on Garuḍa with six hands and three faces, viz. those of the lion, man and boar. It evidently represents some form of Viṣṇu (Photo. No. 2972). Of the *Śikharas* all are new, except those of the Gaṇeśa and Bholānātha shrines, which are of the early Solāṅki period (Photo. No. 2973).

- II. 50. On the outskirts of the town are two temples, one dedicated to Kapurlīṅga-Mahādeva and the other to Chaturbhujā. The first is exactly in front of the other, and faces the north. Of the principal niches, that facing the east contains an image of Brahmā and the rest of Śiva. The spire is old, and is exactly of the type of the shrines of Varāhji just referred to (Photo. No. 2980).
- III. The temple of Chaturbhujā faces the east, and originally consisted of a *sanctum*, antechamber, hall and porch, and with six attendant shrines projecting, three from each side of the hall. But of those on the north side one has survived, the space occupied by the remaining shrines being now utilised for erecting the Pūjārī's house. The shrine that has survived is dedicated to Chaturbhujā, and the images in the principal niches outside are Lakulīśa and Śiva on the west and north respectively. The remaining one could not be seen, as access to it could be had only from inside the Pūjārī's house. The shrines on the south side are almost utter wrecks, only parts of their porches remaining (Photo. No. 2979). Of these the lintel resting on the pillars of the central porch is engraved with two inscriptions, one on each side. One of these is dated *saṃvat 1224 phāguṇa sudi 2 some*, and refers itself to the reign of the Nādolā Chohān Kelhaṇadeva. In the *sanctum* of the temple is a standing image of Chaturbhujā of black stone, holding in the right lower a lotus, in the right upper a mace, in the left upper a discus, and in the left lower a conch. From the order in which these objects have been held in the hands, it appears that the image is intended to be one of Trivikrama.

51. There is not a single individual that has visited Sādaḍi, who has not heard of Tārāchand Kābadiyā and the various monuments associated with his name. He was an Osvāl of the Ray-Koṭhārī family. It is said that the great grand-father of Chāṇḍā, his grand-father, in order to escape the Muhammadan oppressions in Delhi, where he was staying, came to the south, and brought Chāṇḍā, who was then a mere child, in a *kāvaḍ*. The fact of his being so brought in a *kāvaḍ* gave rise to the name Kābadiyā. Chāṇḍā's son was Ṭiḍā, and Ṭiḍā had two sons, Bhāmā-sāh and Tārāchand. When the Mogul emperor Akbar deprived Mahārāṇā Pratāpasimha of most of his dominions, pecuniary aid was liberally given him by Bhāmā-sāh. The consequence of it was that he was made a Divān when the Mahārāṇā regained his possessions. Tārāchand, however, was made simply the Hākim or Collector of the Goḍvād division. At that time the Mādrechā Chohāns were infesting Rānpur and other places. He put a stop to it, and induced the people to settle at Sādaḍi. For himself he raised an orchard, and erected a pavilion which was afterwards converted into the temple of Jāgeśvar by an ascetic of the Nātha sect (Photo. No. 2976). A mansion also for his residence was built by him of the materials furnished by the ruins of the structures raised by Muñjā Bāliyā at Sevāḍi. Of this mansion only a few pillars are now *in situ*. They are the ones shewn behind the local *kacheri* (Photo. No. 2975). At the southern end of the orchard he built a step-well four storeys high. This is evidently the one lying close beside the temple of Chaturbhujā. But this is a mistake. The step-well was built, not by Tārāchand, but by his son, Sāh Suratāṇaka. The inscription thereon is dated Thursday, the second of the dark half of Vaiśākha in the Vikrama year 1654 and Śaka 1520, and refers itself to the reign of *mahārāṇā* Amarasimha, son of Pratāpasimha, alluded to above. The inscription further states that the step-well was named *Tārā-vāvi*, and was caused to be made by Suratāṇaka at Sādaḍi for the spiritual merit of his father Tārāchanda and the eleven females that went *satī* with him. Just near this temple is a small building, containing a sculpture, which throws light on this matter. It is broken up into two com-

partments, and the space intervening is engraved with an inscription. In the first compartment are six figures. That to the extreme left is that of a man mounted on a horse. This is doubtless Tārāchanda, who, the inscription informs us, died on the 8th of the dark half of Vaiśākha in the Vikrama year 1648. The remaining figures are those of his four wives and his kept mistress, as the inscription further distinctly tells us. The second compartment is also occupied by six figures, obviously of singing and dancing females. Leaving Tārāchanda aside, the figures in both the compartments number eleven, who must be the persons that followed him *sati*, as the inscription on the step-well informs us. At present no person of Tārāchand's family has survived. But there are at least thirty houses belonging to Kābadiyās, his caste-people. It is they, who now maintain the worship of the *devali* or memorial stone, and do repairs to the building whenever necessary. In addition to these monuments, there is one *upāsarā*, or place of residence for Jaina monks, in the city, which also is said to have been built by Tārāchand.

52. So far as regards Tārāchand and the works associated with his name. What we are chiefly concerned with here is the temple of Jāgeśvar.
- I. As mentioned above, it was originally built by Tārāchand and intended for a garden pavilion, but was afterwards appropriated to Śaiva worship by a Nātha ascetic. In fact, as it is, it could not have been a temple, for the shrine of Jāgeśvar is formed by simply putting in masonry walls and enclosing the space between the four pillars in the south-west corner. The tradition must, therefore, be taken to be correct in saying that it was originally a garden pavilion, and that the pillars and other materials thereof had been brought from elsewhere by Tārāchand. The tradition, however, says that they were brought from Pāvā in the Bāli District, about thirty miles to the north-west of Sādaḍi. This, however, does not appear to be true, for there are at least four inscriptions on two of its columns, from which it is clear that the pillars, at any rate, belonged to the temple of Lakshmaṇa-svāmī or Lokhaṇadeva, and that this temple was in Naḍūla, *i. e.* Nāḍol. No doubt need, therefore, be entertained as to the pillars, etc., having been brought from Nāḍol. And, as the name Lakshmaṇa-svāmī implies, the temple was originally built by Lakshmaṇa, the founder of the Mārwar branch of the Chohān family. Now, for this Lakshmaṇa we have the date V. E. 1039, *i. e.* A. D. 982, supplied by a Nāḍol inscription. If this is true, the temple was built in the last quarter of the 10th century. The style of the pillars also does not run counter to this view. It agrees with that of the pillars of the later temples at Osia, belonging to the 10th century.

53. Six miles to the south of Sādaḍi is Rānpur, which is celebrated for the *Chaumukh* temple of Ādinātha, the first *tirthamkara*. It is situated in a valley piercing the western flank of Āḍābalā (Aravalli), and a more lovely spot I have not seen in the whole of the Jodhpur State. Of course, the Rājputānā jungles can by no means be compared to those in Mahārāshṭra or the Central Provinces; still, a jungle is a jungle, and has its unique beauty. There is but one well here, which supplies the pilgrims and the people there with drinking water, but even this water is considered to be noxious. It is called *teliyā*, *i. e.* as heavy and indigestible as oil. I have already stated that the boundary between Mārwar and Mewār is at present marked by the Āḍābalā range, and there are many passes, or *nāls* as they are called in Rājputānā, in the hills, which lead a person from one country to the other. One such pass goes *viā* Sādaḍi and Rānpur, and as this part of the country is infested by Menās, who plunder the wayfarers, a small army detachment had been formerly stationed at Rānpur to scare the wild tribes. But the water was so bad that the health of almost all sepoys was impaired. It is said that by drinking it their abdomens became distended, other limbs emaciated, and their eyes turned yellow. The detachment had, therefore, to be removed, and is now stationed at Sādaḍi. The men of the Jodhpur State, who had come to help us at Rānpur, stayed there very unwillingly, and almost every day some one or another of them was complaining to me of the pernicious effects of the water. The water, however, did not produce any bad effect on our health; on the contrary, we were all the better for it; this was probably due to the fact that we always used boiled water.

I. 54. Rānpur is looked upon by the Jainas as one of the *pañcha-tirtha*, or five sacred places in Mārwar. During the space of ten days that we were there, not a day passed without pilgrims coming to that place. As I have said at the outset, Rānpur is famous for the *Chaumukh* temple of Ādinātha. *Chaumukh* is a Jaina term, and denotes four images of a *tirthamkara* placed on one and the same pedestal back to back so as to face the four cardinal directions. It, therefore, presupposes that not only the *sanctum*, in which such a *Chaumukh* is installed, but also the enclosing wall, should have four doors, facing the four images. And such is the case with this *Chaumukh* temple also. The door facing the west is, in the present instance, considered to be the principal entrance. One *Chaumukh* temple of almost exactly the same plan was found by me at Sirohi, but it is a modern structure and does not appear to have ever been finished. The Rānpur temple was built by a Porvād *mahājan*, named Dharanāka in the inscription, but commonly known as Dhanā Seth, in A. D. 1440 during the reign of Kumbhakarna (Photos. Nos. 2987-95). This temple has been described by Fergusson in his book entitled *History of Indian and Eastern Architecture*. But as he has not done adequate justice to it and his description is not accompanied by a number of illustrations, which are necessary for the proper understanding of its architectural and iconographic aspects, I shall contribute a paper to the *Archæological Annual*, embodying all the results of my work there, and shall, therefore, refrain from describing it here.

III. 55. The *Chaumukh*, however, is not the only temple existing at Rānpur. In front of it are two Jaina temples, and a little further to the south is the temple of Sūrya. Of the Jaina temples, that which deserves to be noticed is the one dedicated to Pārśvanātha (Photo. No. 2986). The walls thereof are fourteenth century work, but the spire appears to be still later and is evidently rebuilt (Photo. No. 2985). The temple is also called *Pātriyoṃkā mandar*, i. e. the temple of prostitutes. It is so called on account of some erotic figures sculptured on its exterior. It is said that the Sompuras or masons, who built the *Chaumukh* temple, also built this. While they were working at the former, they employed their recess hours in the noon, in erecting the latter, and giving loose rein to their fancy, and carving all sorts of posture, in which sexual enjoyment was possible. Whatever the explanation may be, it is indeed strange and inexplicable how these indecent figures came to be carved on the temple of a *tirthamkara*, who is to be approached with all freedom from earthly passions.

I. 56. The temple of Sūrya faces the east, and stands on a terrace. It originally consisted of a shrine, hall, and porch (Photo. No. 2981). Both the terrace and the temple are star-shaped in plan. The porch is well nigh destroyed, and of the hall the roof is all but gone. On the shrine door (Photo. No. 2984) on the dedicatory block is Gaṇeśa. He is flanked by five figures on each side, of which except the first all are of the *navagraha*. All the small niches of the door sides are occupied by Sūrya. Above on the frieze, is Śiva in the centre. On his proper right are a goddess and Brahmā, and on his left another goddess and Viṣṇu. Between Śiva and the goddesses are on each side sculptured two elephants fighting with each other. In the shrine are two images, one doubtless of Sūrya to whom the temple is dedicated, and the other, on his proper left, of a goddess with two hands, the right holding a cup and the left a lotus stalk. On the other side of Sūrya there must have been a third figure, but it has now disappeared.

57. The exterior, as said above, is arranged as *aṣṭabhadra*, and all the figures are made to stand on the pedestals supported by seven horses (Photo. No. 2982). The figures on the projecting mouldings number sixty-three in all. Amongst these the *aṣṭa-dikpāla* and the *navagraha* can easily be recognized. Most of the remaining ones are complex forms of Sūrya with Brahmā, Śiva and Viṣṇu. There is but one goddess amongst these. She is sculptured near Ketu near the north-west corner (Photo. No. 2983). She seated on her *vāhana* the man, and has six hands, the right ones bearing a ladle, a mace and a rosary, and the left a conch and a discus, the third being left open. Of these figures two appear to have been selected for worship, as they have been bedaubed with red-lead. They are Gaṇapati on the north side, and Nirriti on the south-west corner. These figures are, on the whole, far better carved than those on the shrine

door frame. The wall mouldings are like those of the Pārśvanātha temple, and cannot be later than the fourteenth century, but the *Śikara* appears to have been rebuilt.

58. About six miles to the north-east of Sādadi is Ghāṇerāv, which is another of the *pañcha-tirtha* of Mārṇār. From here runs one of the two celebrated *nāls*, or passes leading to Mārṇār, the other being the Desurī *nāl*. The Ghāṇerāv *nāl* gives the shortest cut, but is more dangerous to traverse. At two places in particular, the road is very narrow, and overlooks a frightful precipice. Several pack bullocks and camels are known to have slipped here and to have fallen headlong into the abyss. Yet every other day the *hātṇāḍā* plies between Kailvāḍā a town in Mewār on the hills above and Ghāṇerāv below on the plains, exchanging their ghee for grains. Ghāṇerāv is one of the villages owned by a Rāṭhod *jahāgīrdār*, and was his head-quarters till the time of Colonel Tod. The present *jahāgīrdār*, however, has now established himself at Nāḍol which is the largest town in his *jahāgīr*. The *jahāgīrdār* is at present subordinate to the Mārṇār Darbār, but formerly he owned fealty to the Mahārāṇā, and fought on his side and against his kinsmen, the Rāṭhod princes of Jodhpur. Being situated just at the entrance of the *nāl*, Ghāṇerāv had acquired great importance in the old days, when constant warfare was going on between the rulers of Mārṇār and Mewār, and the *jahāgīrdār* also had consequently occupied a high post of honour in the court of the Mahārāṇā. In the well-known couplet which enumerates the principal feudatory chieftains of Mewār, two Rāṭhods are prominently mentioned, of whom one was of Bednor and the other of Ghāṇerāv. Tod has given an account of this last place in his most interesting description of the journey from Kumalgadh to the plains of Mārṇār. He has therein admired the cordiality, with which the *jahāgīrdār* then living received him, and the intrepidity, with which he expressed his leanings towards the Mahārāṇā, notwithstanding that he had suffered heavily for this allegiance from the hands of the Jodhpur Mahārāj, and was likely to suffer much more for his fresh manifestations of fealty to his old overlord.

II. 59. The temple, which is visited by Jaina pilgrims near Ghāṇerāv, is three miles south-east from it, situated at the foot of hills and almost in a jungle. This but adds strength to the remark of Fergusson that the Jainas had a love of the picturesque, which they exhibited by erecting many of their celebrated temples in secluded valleys or on hill-tops. This temple faces the north, and is dedicated to Mahāvīra (Photo. No. 2998). It consists of a shrine, a closed hall, an antechamber, and an open porch attached thereto. In front of the latter are the open hall and the entrance porch, with rows of cells running along on three sides (Photo. No. 2997). Above the basement mouldings on the exterior are the windows—the perforated screens, with balconies projecting and running all round the antechamber, the closed hall, and the shrine. On the balcony of each is a female figure reclining on both sides, *i. e.* on the west and the east. These wall mouldings are doubtless old, probably as old as the eleventh century (Photo. No. 2999); but the spire is modern, and so also are the open hall and the entrance porch. The outside of the buildings is whitewashed and the inside painted. This has not a little marred the beauty of the temple. The most interesting sculpture is the band of figures, which decorates the plinth of the open porch of the shrine. In the centre is a bust with long ear-lobes and heavy ear-rings. As necklaces are here shewn, it cannot be of any *tirthamikara*. In front of the bust is a large water-pot supported by two dwarfs (Photo. No. 3000). Such busts are not uncommon in Jaina temples, and they probably represent the individuals, who originally built the temple.

D. R. BHANDARKAR,

Assistant Superintendent, Archaeological Survey,

Poona, 27th July 1905.

Western Circle.

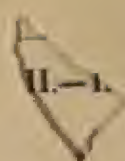
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Annual Reports.—

Progress Report of the Archæological Survey, Western Circle, for the year ending 31st March 1908.

General Department.
No. 6748

Bombay Castle,
12th November 1908.

Letter from the Superintendent, Archæological Survey, Western Circle, No. 579, dated 28th September 1908:—

"I have the honour to forward a signed copy of my Progress Report for the year 1907-08, and to request that, if approved, Government will be pleased to issue the necessary orders regarding printing to the Superintendent, Government Central Press.

"* * * * *

"4. The photographs to accompany the Report will follow shortly. The photographer has been working steadily at the printing of the different sets required since we returned from the field in May, and, in two days' time, will have completed that work, a few days more being required to mount the set for the Pombay Government.

"5. Copies of the printed conservation notes mentioned in paragraph 13 are attached for the perusal of Government.

"6. The illustration accompanying the Report will be printed at the Government Photozincographic Office, Poona."

Letter from the Superintendent, Archæological Survey, Western Circle, No. 607, dated 10th October 1908:—

"In continuation of my letter No. 579 of the 28th ultimo, I have the honour to advise the despatch, by railway parcel, of 4 sets of photographs, viz., one mounted set for the Bombay Government, Nos. 2906 to 3105, and three unmounted sets for transmission to the Secretary of State for India (Nos. 2906 to 3105), to the Resident at Baroda (Nos. 2906—2917), and the Agent to the Governor General in Rajputana (Nos. 2918—3038)."

RESOLUTION. — The Reports submitted by Mr. Cousens and his assistant, Mr. Bhandarkar, are of unusual interest, and show a satisfactory record of useful work during the year.

2. His Excellency the Governor in Council notices with pleasure that Mr. Cousens has found leisure for certain excavation work at Nashik and Panjapur. It is desirable that, in addition to work at Brahmanabad, operations should be commenced at Aihole and Pattadakal, as proposed by the Superintendent, in paragraph 76 of his Report.

3. The Jod Gumbaz at Bijapur, referred to in paragraph 12 of the Report, which has been temporarily occupied, will shortly be vacated.

4. The proposal to issue rules for the care of protected monuments applicable to all India has been abandoned by the Government of India. The Superintendent of the Archæological Survey has therefore been called on for draft proposals for rules for the Bombay Presidency (*vide* Government Resolution No. 6456, dated the 29th October 1908).

5. The attention of all District Officers should be drawn to paragraph 28 of Mr. Cousens' Report, and they should be requested to bring to his notice any remains of interest observed while on tour which have not been entered by the Superintendent in the list given in paragraph 27. His Excellency the Governor in Council notes with much satisfaction the valuable assistance rendered to Mr. Cousens by Mr. Hudson in Dharwar, in this connection.

6. District Officers are reminded, in connection with the Superintendent's remarks in paragraph 98 of his Report, that intimation should invariably be furnished to the Superintendent before any excavation work is undertaken. It is essential that Mr. Cousens should receive adequate notice of their intentions.

7. Mr. Bhandarkar's work in Rajputana continues to yield valuable results. It is presumed that Mr. Bhandarkar has placed himself in communication with local experts having an intimate knowledge of the objects of interest in Rajputana. There is no objection to utilizing information derived from this source provided that its origin is adequately acknowledged when it is reproduced.

8. The proposed tour for the current season (paragraphs 76 and 77 of Mr. Cousens' Report) is approved.

9. Copies of the Report should be forwarded to the Agencies concerned, the Under Secretary of State for India, the Government of India, the Commissioner in Sind, the Commissioners of Divisions, all Collectors, including the Collectors and Deputy Commissioners in Sind, the Director of Agriculture, the Municipal Commissioner for the City of Bombay, the Compiler, General Administration Report for 1907-08, the Revenue, Political and Public Works Departments, and the Honorary Secretary to the Committee of the Prince of Wales' Museum of Western India. Copies should also be forwarded, as usual, to the officers and institutions concerned and placed on the Editors' Tables.

10. Of the photographs submitted by the Archaeological Superintendent, the mounted set should be deposited in the Secretariat Library and the unmounted sets should be sent to the Under Secretary of State for India in accordance with the orders contained in Government Resolution No. 3273, dated the 4th June 1906, and to the Honourable the Agent to the Governor General in Rajputana and the Resident at Baroda.

R. E. ENTHOVEN,
Secretary to Government.

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The Under Secretary of State for India (by letter),		
The Honourable the Resident at Hyderabad (Deccan),		
The Resident at Baroda,		
The Honourable the Agent to the Governor General in Central India,		
The Honourable the Agent to the Governor General in Rajputana,	}	
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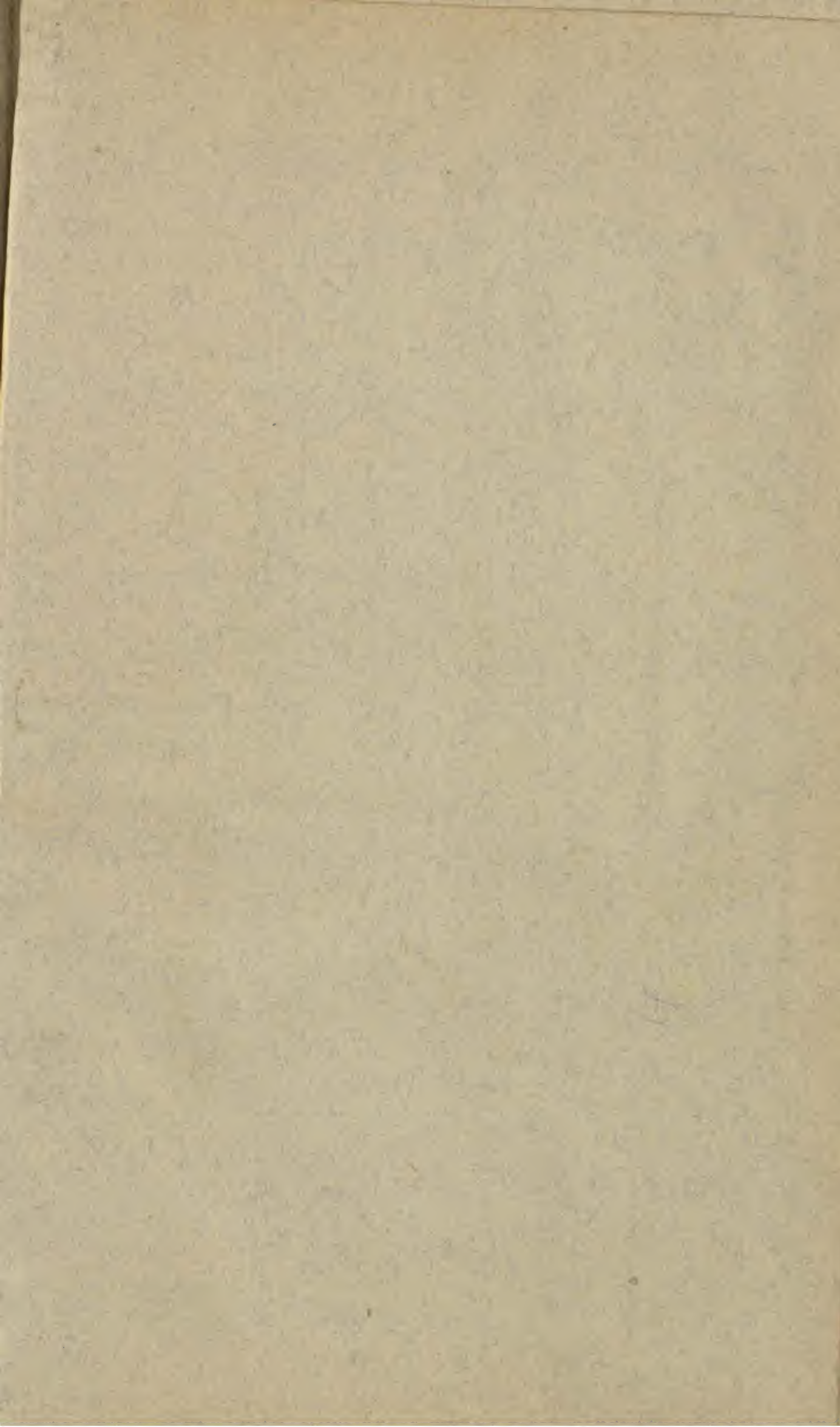
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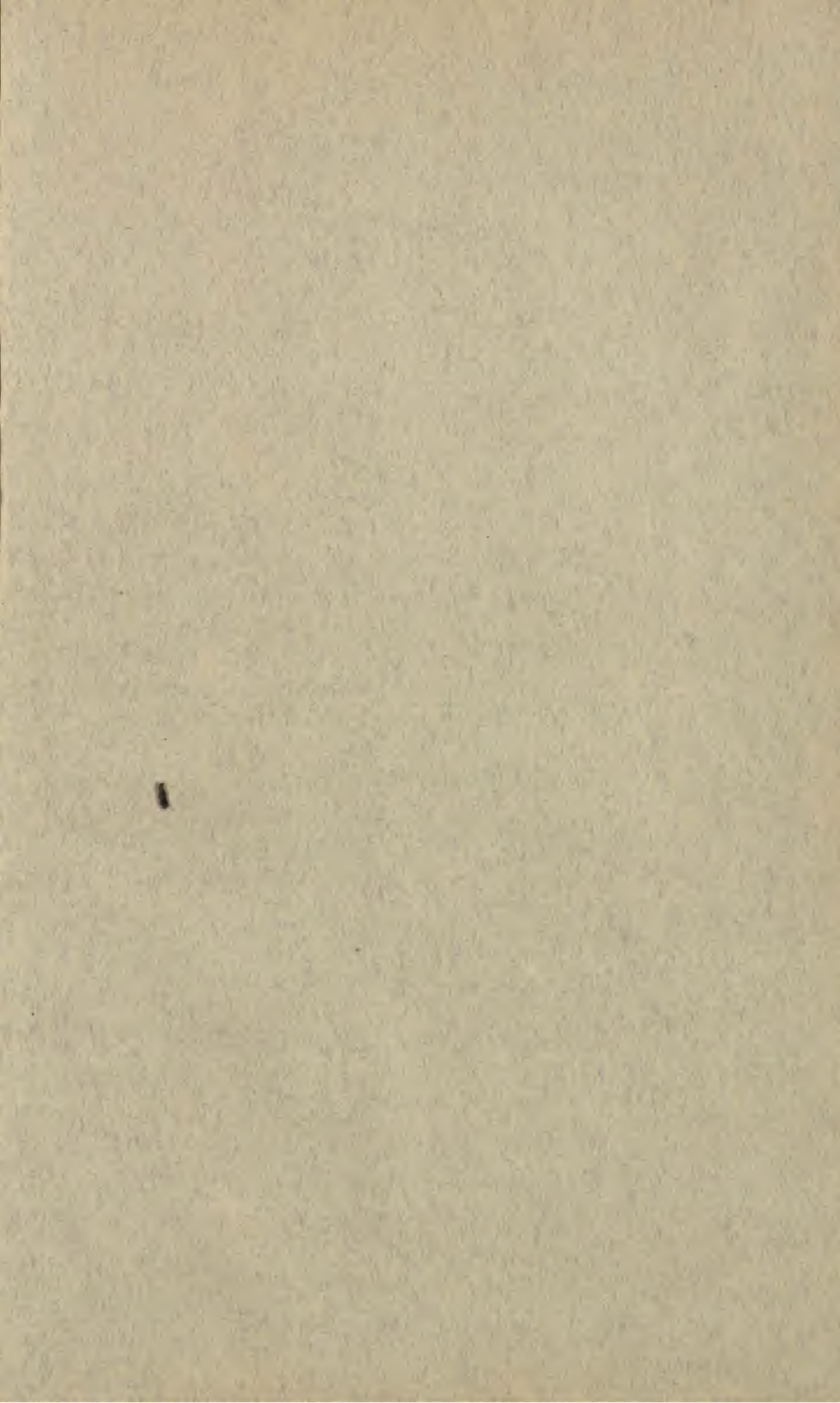
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